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The Polite Academy, O R SCHOOL of BEHAVIOUR F O R

YOUNG GENTLEMEN and LADIES.
Intended as a Foundation for good Manners and
polite Address, in Masters and Misses.

C O N T A I N I N G,

- I. The Beauty and Advantages of a genteel Behaviour and agreeable Complaisance.
 - II. Some Rules and Observations, for moral Behaviour in young Ladies; very necessary to be inculcated while at the Boarding-School, in order to be practis'd when they come from it.
 - III. Directions for good Manners, agreeable Behaviour, and polite Address, on most common Occasions in Life.
 - IV. Some Directions for an *easy genteel Carriage* in *Walking, Saluting, making a Curtesy, Bow, and dancing the Minuet.*
 - V. Some Observations on the real Use and Advantages of Dancing, by Mr. Lock and the Chevalier De Ramsay; with some very necessary Instructions by an eminent Master.
- Illustrated with twelve Copper-Plate Cuts, beautifully engraved.

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MDCCLXII. [Price 1s.]

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Police Officers in the future.

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behaviour and conduct.





TO
SCHOOL-MASTERS,
AND

GOVERNESSES in General:
ALSO TO
Parents, Guardians, and all who
have the Care of Children.

Your m address'd this little
to you, because it
is through your Hands it will, we
hope, be convey'd to the little
Ones, for whose Service it is writ-
ten. The Instructions it contains,
are calculated for their Years, and
their Necessities; adapted to their
tender Understandings, and suited
to their first Accomplishments: To
you we shall appeal, whether we
A 2 have



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you we shall appeal, whether we

DEDICATION.

have in Matter and in Manner fitted the Whole to its intended Purpose.

What we have aim'd to do, is at once to invite them to read, and form them to a decent and agreeable Behaviour; to lead them to Politeness, through the Paths of Amusement, and accustom them at once to understand and practise it. Accomplishments of the Mind make but a poor Appearance in the Person who is deficient in good Breeding; and whatever be the Cause, the Teacher bears the Blame.

This renders it the Interest of all, who have the Instruction of Youth, to form them early to a polite Carriage; and for that Purpose is this Performance, which we
now

D E D I C A T I O N .

now address to you. According to its real Use, we request you to give it your Protection, and Encouragement: We ask no more; and we are sensible your Judgment will not be misled to form a wrong Opinion of it, nor your Candor and Justice be backward to declare what is its real Merit.

Your most obedient

bumble Servants,

The AUTHORS.

The ADVANTAGES of
A GENTEEL BEHAVIOUR
 IN
YOUNG LADIES,
 By WAY of
INTRODUCTION.

A YOUNG Woman of Virtue and good Sense, will never think it beneath her Care and Study to cultivate the Graces of her outward Mien and Figure, which contribute so considerably towards making her Behaviour acceptable: For as from the happy ~~Position~~ ^{Disposition} of the Hands, Feet, and other Parts of the Body, there arises a genteel Deportment; so where we see a young Lady standing in a genteel Position, or adjusting herself properly, in Walking, Dancing, or Sitting, in a graceful Manner, we never fail to admire that exterior Excellence of Form, and regular Disposition, suited to the Rules of Decency, Modesty, and good Manners.

To accomplish these, I shall first recommend it to my little Readers, whether in Company or out, to avoid all particular

particular or affected Motions of the Head, all wanton or oblique Glances of the Eyes, all Ogling or Winking, dimpling of the Cheeks, or primming of the Lips; and in Walking, remember to let your Carriage be easy, but not loose, regular, but not precise; and void of Conceit in all your Gestures: Let your Mien be free, and your Air without the least Affectation.

But these Accomplishments in Carriage, I must here observe to my little Scholars, are only the Beauties of your Person, which, though extremely pleasing to all outward Appearance, will never render you perfectly agreeable, unless accompanied with a strict Regard to Modesty; which banishes every Thing that is indecent or uncomely in your Looks, Words, or Actions; it tunes and refines every Thing you say, moderates the Tone, and never admits earnest or loud Discourse. A just reasonable Modesty, and native Simplicity of Looks, triumphs over all artificial Beauties, and may not improperly be compared to the Shades in Painting,

which

which raise and ground every Figure, and make those Colours look beautiful, which without them will be too glaring and unnatural: On the contrary, though a Lady be adorn'd with all the Embellishments of Art and Nature, yet, if Boldness, Scorn and Haughtiness, be imprinted on her Face, it blots out all the Lines of Beauty, and eclipses every Thing that is amiable.

The next necessary Accomplishment in your Behaviour is COMPLAISANCE, without which the most genteel Carriage, even with the finest Person, can never be long agreeable: This amiable and genteel Part of Behaviour is highly commendable in every one; but sparkles like a Diamond in the Fair Sex; it carries an intrinsick Value with it, and is a real Jewel wherever found; and oftentimes, in Spite of many Faults and Blemishes, keeps up your Reputation in the World. A kind obliging Word, or pleasing Look, from one in a superior Station, you will readily own, is very engaging, and never fails to meet with a general Approbation, and, in the End, is sure to win Esteem.



SOME

RULES and OBSERVATIONS

FOR MORAL BEHAVIOUR in

YOUNG LADIES;

Very necessary to be inculcated in them while at the Boarding-School, and practised when they come from it.

AN excellent Author, the late Archbishop of Cambray, observes, that the general Mistake in the Education of Children is, 'That in our Daughters we take Care of their Persons, and neglect their Minds; in our Sons, we are so intent upon the Endowments of their Minds, that we neglect their Bodies.'

Perhaps this Observation may be true with respect to Boys; because much is owing to the Pride and Stubbornness of their Tempers; many Faults in their School Education; and their too early going Abroad into the World:

On

On the other Hand, the training up of Daughters is more agreeable and easy; they are the favourite Works of Nature, composed of more soft and delicate Passions, and more naturally dispos'd to Modesty and Obedience.

They are more susceptible of the Impressions of Religion and Virtue, and are always industrious to set off the Beauties of the Mind with the proper Ornaments of the Body, which they study to embellish with a graceful Deportment, or genteel Carriage.

I think it therefore my Duty, and should always esteem it an Honour to me, if by any Rules, Directions or Advice, I could encourage the Fair Sex to cherish this laudable Ambition, by which they would keep themselves up to a Sense of their own Merit.

For although the Honour and Regard we pay the LADIES, is on Account of their Virtue, Modesty, and good Conduct, they will effectually engage our Adoration, as well as Wonder and Esteem, when to Innocence and Piety they

they will please to join *good Sense, good Humour, Truth and Affability.*

They would not only then appear Copies of those Graces in their first beautiful Parents, but Originals; of whom we say, after the sublimest Poet in our Language, *Milton*;

Grace is in all their Steps, Heaven in their Eyes;

In all their Gestures Dignity and Love.

Therefore, in order that the Fair Sex may preserve this Delicacy of Frame, and by a nice Behaviour under all their Gestures, equally agreeable, I beg Leave to lay down a few Observations.

The first is, That young LADIES should preserve great Modesty and Decorum in their Behaviour; for there is nothing exposes a woman more than the too great Gaiety and Levity of Temper, which many of the Sex seem too fond of.

Women, who are sensible that they are the Objects of Love, and born to be admired, are ever changing the Air of their Faces, and the Attitude of their Bodies,

Bodies, to strike the Gazer's Heart with new Impressions of their Beauty.

It should therefore be the Concern, as well as Interest, of young LADIES, to keep the Sprightliness of their Wit and Fancy from degenerating into this Kind of Levity; to speak loud in Publick, to let every Body hear Things talk'd, which should only be whisper'd; however it may be look'd upon by some as a Part of superior Education, I can assure them it is very inconsistent with Modesty and Discretion: Qualifications which in all Ages have been regarded as the greatest Ornaments to the Fair Sex, and the surest Outgard to that most amiable and shining Virtue *Modesty*; to the Breach of which, there are many Temptations both from within and without: And first,

CURIOSITY, which is a dangerous Enemy that lurks within their own Breasts, to assault them on the weakest Side when most unguarded, and in private; nay, when reflecting on their own Innocency, they think they cannot easily be tempted: The next is,

FLAT-

FLATTERY, a base pernicious, and deluding Vice in Men, who seldom praise immoderately without Design.

Young LADIES, therefore, ought to guard themselves with the utmost Caution against this prevailing Temptation, and to make Use of the surest Antidote against this Poison, I mean a strict Reserve, so far as is consistent with Decency and good Manners; they should learn to avoid this subtle Artifice, and always suspect the Intentions of profuse Flattery, and extravagant Encomiums, as Baits or Snares laid to betray them.

In order therefore to prevent the fatal Effects of Flattery, the Fair Sex are to endeavour to conquer in themselves that strong Passion which generally prevails of being admired; tho' when this works according to Reason, it improves the most beautiful Part of our Species in every Thing that is commendable; so on the contrary, nothing is more destructive to them than this Passion when govern'd by Vanity and Folly.

Young LADIES should consider, that the World challenges the Right of distributing
a

tributing Applause, and therefore where it is assum'd or courted without real Merit, the World grows angry, and will not cease to cast Reflections on such as assume such Admiration to themselves, until revenged; and if by the Greatness of the Punishment, we may be allow'd to measure the Greatness of the Fault, there is scarce any of a larger Size than that vain one of courting Flattery from others, till it arises to a doating Affection that they *themselves* are only worthy to be admir'd; and at last it brings them into Scorn and Contempt, especially when it rises so high, like a Spring Tide, to overflow the Boundaries of Modesty and Virtue.

Therefore young LADIES ought with the utmost Care and Concern, to engage themselves strictly by all the Ties of Religion, their Obedience to their Parents, the Honour of their Families, and their own Peace and Happiness, to secure their Virtue against all foreign Assaults whatsoever; one of the most dangerous of which is ill Company.

The

The prudent Choice of a virtuous and agreeable Conversation with their own Sex is of the last Importance in their Education; for as early Notions of Virtue or Vice make the strongest and most lasting Impressions; so here the greatest Care and Circumspection is most required, that in the tender Years of Infancy they may be entertained with innocent Diversions, and easy Labour; I mean preserved from Idleness and Folly, of which more in its proper Place; and so by Degrees led into a virtuous Conversation, from whose Precepts and Examples, they will in Time learn all the Duties proper for Children to their Parents, and all the Graces and Address suitable to Women of good Breeding, and polite Education.

So far am I from debarring young LADIES of Conversation, that I am of Opinion, their good Manners, their good Sense, and agreeable Tempers, are the Acquirements chiefly gain'd from a nice and elegant Conversation; For it has been made an Observation, that where Conversation between the

two Sexes has been deny'd, the Women loose *their Delicacy of Taste*, and the Men *their Manners*.

Among the various Subjects that arise in a mix'd Conversation, tho' I have been declaiming against the too passionate Desire of being admired, there is a laudable Ambition after Praise, which hath an excellent Effect in Women, and which deserves our Admiration.

I think we may observe without Compliment to the LADIES, that many of them do not only live in a more uniform Course of Virtue, but with an infinitely greater Regard to their Honour, than what we generally find in Men, even of the most sacred Employments of Life.

How many bright Examples have we of *Charity, Temperance*, and the *relative Duties* among Kindred, wherein the LADIES have distinguish'd themselves by their Fidelity and Love to their Children, and Care of their Families, which are the shining Qualities and Achievements of Womankind; as the impartial Administration of Justice, the making
War,

War, and Improvement of Traffick, are those by which Men grow famous in the World.

I must here beg Leave to return to the younger LADIES, who have not yet attain'd to the decent Age of Marriage, and declare my Sentiments to them.

That I think the greatest Advantage they can have, is to live under the Direction of Superiors; and whatever the Generality of them may think of the Matter, it is more difficult and dangerous to *command* then *obey*.

Many of you are apt to submit more out of Necessity, than any Principle of Duty or Choice; and this makes a State that is in itself so happy, miserable to you; all you do is against the Grain, and with Reluctance, till you lose the very Liberty you are seeking, unless you have sincerely learn'd how to obey; for whatever Station of Life you form an Idea of, none will truly content you, if under Subjection.

But I know you will say that it is a hard Lesson, that you must be governed contrary to your own Reason and Judgment;

ment; and therefore you are apt to have the greatest Affection for them, who jump in the same Opinions with yourselves.

But certainly, LADIES, it is much safer to take Advice, than to give it; and if the Knowledge of the wisest Men be but partial and imperfect, you will shew the highest Modesty, and Instances of good Sense, when from the Knowledge of your own selves, and due Reflections upon the Station of Life you are placed in, *you can comply with your Duty to your Parents, and those with whom they have intrusted your Education.*

The certain Way of knowing yourselves truly, is a *modest Carriage and Behaviour to all*, in not being exalted and puff'd up with the Commendations or Flattery of other People.

For such of you as are not fond of being thought wise before your Time, are in the fairest Way of being so in due Time; that is, of becoming Women of Conduct and Prudence in Behaviour, which naturally arises from a due Consideration of Good and Evil;
neither

neither believing all you hear, nor officiously reporting all you believe; and one great Argument of this Prudence or Wisdom is, to do nothing rashly, nor to be obstinate and inflexible in your Opinions, but to think it more for your Reputation and Advantage in this World, to be instructed by those who understand better, than to act upon your own Heads.

The Moment you cherish in your Breast any immoderate or irregular Desires, as *Pride, Vanity, Anger*, and the like; at the same Time you will feel Storms and Tempests rising in your Soul, and discomposing all your Faculties; while Modesty and Humility, and Content, will bring you into a Calm; for Peace of Mind is never to be had by gratifying our Appetites, but by obeying of our Reason.

I think it absolutely your Duty, and by no Means beneath you, to submit to the good Offices of your Friends, and those who are appointed to instruct you; neither let the Advantages of Birth or Beauty, *swell your little Breasts*
with

with Pride and Vanity, when it is in the Power of Sickneſs to bring you to Deformity; if you would value yourſelves upon your Wit or fine Addreſs, ſhew it by your *Modesty and Conduct*.

But above all, avoid one of the greateſt Blemiſhes of your Fair Sex, I mean *Anger*, which in Man or Woman is a profeſs'd Enemy to Reaſon, Prudence and Advice.

This Paſſion, once let looſe and encouraged, ſoon grows domineering, and quarrels with the moſt trivial Things in Nature.

A Drop of Rain falling on the angry Perſon's Garment, is Cauſe enough to raiſe a Tempeſt in the Mind that Reaſon cannot quell.

There is a Conſideration, I ſhould think, has Weight ſufficient to allay this Paſſion, that is, that there is nothing ſo pernicious to the Fair, and puts ſo bad a Face upon them.

It gives an ill-natur'd Caſt to the Eye, and a diſagreeable Sourneſs to the whole Countenance; it makes the Lines too ſtrong, and flushes the Face worſe than

than Brandy; I have seen it overspread with heat Spots, as a Lady has been chiding of her Servant for breaking of a Glass, or pinning her Gown awry; and indeed I never knew an angry Woman preserve her Beauty long.

Be careful then to nip this unruly Passion in the Bud; suffer not yourself to be made uneasy for Trifles, so will you sooner stifle your Anger upon greater Occasions; to get such a Conquest over the Heart, will be a Triumph worthy of yourselves.

Yet if you are so unhappy as to be too subject to Passion, despair not of Victory, but practise these following Directions:

First, bridle the Tongue, and seal up your Lips; for when Passion wants Vent, it will suppress itself, and, like Fire for want of Air, be naturally extinguish'd.

In public Company avoid too much Talk, few Words are best, too much Discourse blows up the Flame, which put in Motion, rages with too great Violence.

Pride

Pride and Self-Conceit, either of Wit or Beauty, too easily take hold of you; and your Minds otherwise endowed with all Goodness and Virtue, are ensnared and captivated before you are aware.

How often must you have found Reason to wish you had not been in Company, or that you had spoke less when you was there?

If you examine yourselves, you will find that though mutual Conversation gives great Delight, you seldom enjoy that Pleasure with perfect Innocence; some little Piques arise that interrupt your Ease and Quiet.

'Tis rare upon Reflection, to find that Satisfaction you propose by Conversation; for the Ruffles often met with, especially in a mix'd Company, frequently break in upon your Temper, and shock your Virtue; therefore impertinent and lavish Talking, is a vicious Habit, and instead of improving, is a Hindrance to your Happiness.

It highly concerns you **LITTLE LADIES**, to think, that during your Minority,

honority, you must not flatter yourselves with Imaginations, so vain as not to be upon your Guard against Temptations; you cannot be too careful of yourselves in this Point; for Virtue is no absolute Security, and your Innocence is the most likely to betray your Safety and Happiness.

You often involve yourselves in the Snare by thinking you are so very secure you cannot be caught; and when you fly it, you are too apt to boast a Triumph, before you know your Strength to conquer.

For till the Enemy is disarm'd, you still lie under the same Danger; your only Remedy is to call in Succours, to ask Advice of such as are able and faithful to give it.

Pursue the Directions of your Friends, and so you may vanquish the greatest Efforts Man can make against your Innocence and Virtue.

The Beginning of all Temptations arises from too good an Opinion of yourselves, and your own Merit; the Inconstancy and Fickleness of your
Minds,

Minds, your Censoriousness, and Want of bearing with the Faults of your own Sex, the Spring of all which is Obstinacy and Disobedience, in refusing early to comply with good Advice from your Parents, Masters, Governors, &c. and to reform upon their Admonitions and Reproofs; instead of which, you take a Pleasure of being severe upon others, but cannot endure to hear of your own Faults.

Which, however, are mighty easily corrected, by observing only three Things, *viz. Modesty, Obedience and Complaisance*: These few Ingredients blended together, make the finest *Cosmetic* in the World, and will not fail, by constant Use, to render you (however plain in your Features and Person) *extremely agreeable, and constantly pleasing*; which are Beauties for Life, that will increase their Lustre, while those of a Face go daily to Decay.

But however necessary outward Accomplishments and agreeable Behaviour may be to make a proper and respectful Figure in the World, let it be
remin-

remembered, that your Duty to God, should above all Things be your first and constant Care, in which I can't direct you better, than in the Words of one of your own Sex, who in a Letter of Advice to her Daughter, writes thus; There is no Room to doubt, but that sufficient Care will be taken to give you a polite Education; but a religious one is of still greater Consequence; necessary as the former is toward your making a proper Figure in the World, and being well accepted in it, the latter is yet more so. As that only can secure to you the Approbation of the greatest and best of Beings, on whose Favour depends your everlasting Happiness: Let therefore, your Duty to God, be ever the first and principal Object of your Care; as your Creator and Governor, he claims Adoration and Obedience, as your Father and Friend, submissive Duty and Affection: Remember, that from this common Parent of the Universe you received your Life, that to his general Providence you owe the

b

Con-

Continuance of it, and to his Bounty, all the Health, Ease, Advantages, or Enjoyments which help to make that Life agreeable.

A Sense of Benefits received naturally inspires a grateful Disposition, with a Desire of making some suitable Returns; all that can here be made, for innumerable Favours every Moment bestowed is a thankful Acknowledgment and a willing Obedience; in these be never wanting: Make it an invariable Rule to begin and end the Day with a solemn Address to the Deity; I mean not by this, what is commonly with too much Propriety called saying of Prayers, viz. a customary Repetition of a few good Words without either Devotion, or Attention; than which nothing is more inexcusable and affrontive; 'tis the Homage of the Heart that can alone be accepted. Expression of our absolute Dependence and entire Resignation, Thanksgiving for the Mercies already received, Petitions for those Blessings, it is fit for us to pray for, and Intercessions for all our Fellow Creatures

compose

compose the principal Parts of this Duty; which may be comprized in very few Words, or more enlarged upon as the Circumstances of Time and Disposition may render most suitable; for it is not the Length but the Sincerity and Attendance of our Prayers that will make them efficacious: A good Heart joined to a tolerable Understanding, will seldom be at a Loss for proper Words with which to cloath these Sentiments, and all Persons being best acquainted with their own particular Circumstances, may reasonably be supposed best qualified for adapting their Petitions and Acknowledgments to them; but for those who are of a different Opinion, there are many excellent Forms of Prayer already composed. In the Choice of which 'till you are capable of judging for yourself, I wou'd have you be directed by your Parents, Guardian, or whoever else happens to have the Care of your Education.

'Tis acknowledged that our Petitions cannot in any Degree, alter the

‘ Intention of a Being, who is in Him-
 ‘ self invariable and without a Possibi-
 ‘ lity of Change; all that can be ex-
 ‘ pected from them is, that by better-
 ‘ ing ourselves, they will render us
 ‘ more proper Objects of his favourable
 ‘ Regard; and this must necessarily be
 ‘ the Result of a serious, regular and
 ‘ constant Discharge of this Branch of
 ‘ our Duty, for ’tis scarcely possible to
 ‘ offer up our sincere and fervent De-
 ‘ votions to Heaven, every Morning
 ‘ and Evening, without leaving on our
 ‘ Minds such useful Impressions, as will
 ‘ naturally dispose us to a ready and
 ‘ cheerful Obedience. and inspire a fi-
 ‘ lial Fear of offending,—the best Se-
 ‘ curity Virtue can have; therefore, as
 ‘ you value your own Happiness, let
 ‘ not the Force of bad Examples ever
 ‘ lead you into an habitual Disuse of se-
 ‘ cret Prayer; or an unpardonable Neg-
 ‘ ligence so far prevail, as to rest satis-
 ‘ fied with a formal customary inatten-
 ‘ tive Repetition of some well chosen
 ‘ Words; let your Heart and Attention
 ‘ always go with your Lips, and Ex-
 ‘ perience

‘ perience will soon convince you, that
‘ this Permission of addressing the Su-
‘ preme Being, is the most valuable Pre-
‘ rogative of human Nature, the chief,
‘ nay the only Support, under all the
‘ Distresses and Calamities this State of Sin
‘ and Misery is liable to; the highest
‘ rational Satisfaction the Mind is capable
‘ of, on this Side the Grave, and the best
‘ Preparative for everlasting Happiness
‘ beyond it.

‘ This is a Duty ever in your own
‘ Power, and therefore you only will be
‘ culpable by the Omission; public Wor-
‘ ship may not always be so, but whenever
‘ it is, do not wilfully neglect the Ser-
‘ vice of the Church, at least on Sundays,
‘ and let your Behaviour there be adapted
‘ to the Solemnity of the Place, and the
‘ Intention of the Meeting. Regard nei-
‘ ther the Actions or Dress of others;
‘ let not your Eyes rove in Search of Ac-
‘ quaintance, but in the Time of Divine
‘ Service, avoid as much as possible, all
‘ complimentary Civilities, of which there
‘ are too great an Intercourse in most of our
‘ Churches; Remember that your only

* Business there, is to pay a solemn A&
 * of Devotion to Almighty God, and let
 * every Part of your Conduct be suitable
 * to this great End. If you hear a good
 * Sermon, treasure it in your Memory,
 * that you may reap all the Benefits it was
 * capable of imparting; if but an in-
 * different one—there must be some
 * good Things in it, retain those and
 * let the Remainder be buried in Obli-
 * vion; ridicule not the Preacher, who
 * no doubt has done his best, and is
 * rather the Object of Pity than Con-
 * tempt, for having been placed in a
 * Situation in Life, which his Talents
 * were not equal to, and may perhaps
 * be a good Man, though no great Ora-
 * tor.—The sincere Practice of these
 * religious Duties natural'y lead us to
 * the proper Discharge of the social ones,
 * which may be all comprehended in that
 * one great general Rule of *doing unto*
 * *others as you would they should do unto*
 * *you.*

Next to the Duties of Religion, let me
 advise you to have a particular Regard
 to the Employment of your Time; for
 'tis

'tis invaluable, its Loss irretrievable, and the Remembrance of having made an ill Use of it must be one of the sharpest Tortures to those who are on the Brink of Eternity ! For what can yield a more unpleasing Retrospect, than whole Years idled away in an irrational insignificant Manner !

Look on every Day as a Blank Sheet of Paper, put into your Hands to be fill'd up ; remember the Characters will remain to endless Ages, and can never be expunged ; so it is in Life, our Transactions once past can never be recalled ; be careful therefore to spend your Time as to do nothing, if possible, but what you may reflect on with Pleasure, even if it were a thousand Years hence.

I would not be understood, to debar you from any innocent Amusement suitable to your Age, and agreeable to your Inclinations : Diversions properly regulated, are not only allowable, but absolutely necessary to Youth ; are never criminal but when taken to Excess ; that is, when they engross the whole Thoughts, and are made the chief Business of Life
and

and give a Distaste to all Œconomy and valuable Employment; and by a Sort of Infatuation, leave the Mind in a State of restless Impatience from the Conclusion of one, till the Commencement of another: This is the unfortunate Disposition of many; guard most carefully against it, for nothing can be attended with more pernicious Consequences.

An early DOCUMENT to a SON.

BE good with Spirits, and with Parts
be just;

Be kind to all; love few, and fewer
trust.

Let Prudence seize whate'er is Learn-
ing's Boast,

But, oh! for Learning be not Virtue
lost.

Let mild Humanity her Aid extend;
God will repay what to Mens Wants you
lend,

And thou shalt travel to those blest Abodes,
Where virtuous Men are only less than
Gods.

The WORLD.

THE World is like a vast Sea, Mankind like a Vessel sailing on its tempestuous Bosom. Our Prudence are its Sails, the Sciences serve us for Oars, good or bad Fortune are the favourable, or contrary Winds, and Judgment is the Rudder; without this last, the Vessel is tost by every Billow, and will find Shipwreck in every Breeze. In a Word, Obscurity and Indigence are the Parents of Vigilance and Economy; Vigilance and Economy of Riches and Honour; Riches and Honour of Pride and Luxury; Pride and Luxury of Impurity and Idleness; and Impurity and Idleness again produce Indigence and Obscurity. Such are the Revolutions of Life.

A Letter from Mrs. ——— to Miss Sophia ———, her Daughter, in Paris, of the Accomplishment of Dancing.

My dear Sophy,

BY a Letter I lately had from Mrs. B——, I had the Pleasure of
hearing

hearing of your Welfare, and of the great Improvement you make in Dancing. This is one of the most genteel and polite Accomplishments which a young Lady can possess. It will give a natural, easy and graceful Air to all the Motions of your Body, and enable you to behave in Company with a modest Assurance and Address. Besides, it is an Art in which you will frequently be obliged to show your Skill, in the fashionable Balls and Assemblies, to which your Birth and Connections will entitle you to be introduced; and to appear ignorant or awkward on these Occasions, could not fail to put you to the Blush. It will likewise contribute greatly to your Health, as it is a Kind of Exercise, which you may take when the Badness of the Weather, or other Circumstances, hinder you from going Abroad. I therefore expect, my dear Sophy, that you will apply to your Dancing with great Care and Diligence: and, indeed, it will require your greatest Care and Diligence to render yourself a compleat Mistress of this Art. Dancing is not such a trifling

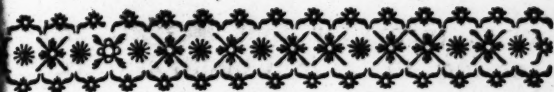
trifling and insignificant Qualification, nor yet so easy to be acquired, as many People imagine. It does not consist merely in the Management of the Heels, as it is usually termed: No, it comprehends every Motion, every Gesture, every Attitude of the Body; and she who cannot walk, or stand, or even sit in a genteel, graceful Manner, does not deserve the Name of a good Dancer. There is Lady Waddlepace, who pretends to understand all the different Figures in Dancing, and possibly she does so; but still she has such a hobbling and awkward Gait, as plainly shows that she has no Conception of what is meant by elegant and graceful Motion; whilst her Daughter, when she stands or sits, does not know how to hold her Head, her Hands, or any other Part of her Body, but appears as unmeaning as a lifeless Statue. But do not mistake me; though I caution you against an awkward and slovenly Manner, I do not mean that you should run into the opposite Extreme of a precise and affected one, nor acquire a
 slip-

flippant and jaunty Air, which are no
 less ridiculous. Lady M—— is so stiff
 and constrained, that you would almost
 take her for a living Machine; and Miss
 Bobbadil's Gait is so extremely sprightly
 and spirited, that, whenever she begins
 to walk, you would imagine she is go-
 ing to dance. All these, my Dear, are
 Faults, which you ought carefully to
 avoid. Imitate your Mistress, who has
 as polite and genteel a Manner as any
 Woman I ever saw; and you will in-
 sensibly acquire the same easy and grace-
 ful Carriage. At present I have no more
 to add, but that I ever am,

Your affectionate Mother;

PORTIA.

DIREC.



DIRECTIONS
FOR
An AGREEABLE BEHAVIOUR
AND
POLITE ADDRESS.

PART I.

Of Behaviour in general.

CHAP. I.

Of knowing your Condition.

THE first Rule of Wisdom is to know yourself; and in order to this, you are to consider your Station and Rank.

2. You owe every Thing to your Parents; and therefore you owe your first Station in Life to them. Reverence
B

rence them for that Reason, and according to *their* Condition understand your *own*.

3. You are placed above vulgar Children (who run wild about the Streets) by being brought up at School; therefore you are to love School, and respect your Teachers.

4. Be not proud because you are above the Vulgar, for there are others above you.

5. Behave to those above you with Humility, void of Meanness; and to those beneath you with Gentleness, but not Familiarity.

6. Nothing is so much esteemed and loved as a well-bred Child.

7. Obey your Parents, for they are the Authors of your Being.

8. Be submissive to your Masters and Governesses, because your Parents put you under their Care.

9. Be respectful to your Teachers, and never slight any Thing they say.

C H A P. II.

Of Behaviour to Superiors.

ALways regard, without Frowning, what is spoken to you, and be ready with a modest Reply.

2. Never slight what they advise you, but shew by your Actions that you mind and observe it.

3. Let your Eyes and your Looks agree with your Words, and shew your Respect is real and sincere.

4. Be always pliable and obliging; for Obstinacy is a Fault of vulgar Children, and arises from their not having your Advantages of Birth and Education.

5. Shun Pride and Presumption, for they are Marks of Wickedness and Folly.

C H A P. III.

Of Behaviour to your Equals.

1. **L**OVE all your Equals, and they will all love you.

B 2

2. Be

2. Be good humoured to them, and they will be kind to you.

3. Always speak to them with Respect, that they may treat you with Respect again.

4. If any of them is cross, be you civil nevertheless : His Churlishness will disgrace him, while your Good-nature will gain you Love and Esteem.

5. Be gentle in all your Words, and every one will desire to keep you Company.

6. Be always ready to do all good-natured Things, and every one will be ready to oblige you.

7. By this Behaviour you will obtain the Esteem of your Parents, and will be the Favourite of your Teachers ; and they will bid others to take Example by you.

C H A P. IV.

Of Behaviour to Inferiors.

1. **T**HE Goodness of your Parents places you above these ; therefore be not proud of it, for it is not your own doing.

2. Avoid

2. Avoid Familiarity, yet be courteous in all you say to them.

3. Never scorn Persons that are beneath you, for that sets you even below them.

4. Affable Behaviour makes them respect you, and that is what you should aim at.

5. Insolent and haughty Words make them deride you; and then others will do the same.

6. A scornful Tongue always makes a Person hated: You would wish to be loved; therefore follow these Rules in all your Words and Actions.

C H A P. V.

Of Behaviour at School.

1. **B**EHAVE to your Teachers with Humility, and to your School-Fellows with Respect.

2. Do not run into the School, but advance decently and slowly to the Door.

3. Make your Bow or Curtesy,
B 3 when

when you enter, and walk strait to your Seat.

4. Never talk in the School, for it interrupts yourself and others.

5. If a Stranger comes in, rise and bow, or curtesy, as he passes by you; but after that keep your Eyes upon your Book, not regarding that any is present.

6. If you have any Thing to say to the Master, wait till he is at Leisure, and then speak with Modesty and Plainness.

7. Observe nothing at School but your Book, and never neglect that.

8. Never quarrel at School, for it shews Idleness, and a bad Temper.

9. When the Master speaks to you, rise up to hear him, and look him in the Face, as he speaks, with Modesty and Attention.

10. Begin not to answer before he has done speaking, then bow to him respectfully, and answer with Humility.

11. If you have Occasion to complain of a School-Fellow, first speak to him softly, and desire him to desist.

12. If

12. If he will not, then rise up and wait an Opportunity ; and when the Master or Usher's Eye is upon you, bow and say softly, and in a few Words, what your Complaint is.

13. Never speak loud in School ; answer a Question moderately ; repeat your Lesson distinctly ; and on no other Occasion speak at all.

14. When a Stranger is in the School do not stare at him.

15. If he speaks to the Master or Usher, Governess or Teacher, do not listen to it, for it is ill Manners, and shews you neglect your own Business to mind others.

16. If he speaks to you, rise and hear him.

17. When he has done speaking, bow and make a short and modest Answer, and let your Locks and Gesture shew Respect.

18. When the School Hours are over, go out, as you came in, quietly, softly, and decently.

19. Never run nor crowd to get at the Door,

Door, for it will be free for you in a few Minutes waiting.

20. When out of the School, go Home without Hurry, and without Delay, do not run, nor do not loiter; but do this, as all Things else, with Discretion.

21. Do not speak at Home, or elsewhere, of what has been done in School; for nothing that passes there should be told out.

C H A P. VI.

Of Behaviour at Church.

I. **A**S you have been respectful at School, be reverend in the Church; for it is before the Almighty you there stand.

2. Observe Decency in approaching, do not run, but walk discreetly.

3. When you enter the Door, take off your Hat, and look up seriously and devoutly towards Heaven, remembering where you are.

4. As you go to your Pew, cast not your

your Eyes on any one, but walk slowly and soberly to it.

5. When you have entered the Pew, fall upon your Knees, and covering your Face, repeat softly these Words :

Let the Words of my Mouth, and the Meditations of my Heart, be now and ever, acceptable in thy Sight, O Lord, my Strength, and my Redeemer.

6. Having said this, rise, bow to those to whom you owe Respect, the Master, Usher, Governess, or Teacher ; as also to Parents, Relations, Guardians, and those who are near you ; then sit quietly in your Place, and wait the Service.

7. Set yourself where your Parents, Guardians, or Masters direct ; and never remove from that Place till the Service be over.

8. Observe when others rise, and when they kneel, and when they sit down, do the like at the same Time, and no other.

9. Do not try to repeat the Service unless you are perfect in the Words,
nor

nor to read the Psalms, unless you can do it well; then read softly, and repeat after the Clergyman in the same decent, soft, and sober Manner.

10. Never read aloud with the Clergyman, nor repeat the Words loudly after him. Some grown Persons do this, but it disturbs others who sit near them.

11. Never speak to any one during the Time of Prayers or Preaching. Observe what is said by the Clergyman, and regard nothing beside.

12. Do not look at any Person particularly during the Time of Service, but keep your Eyes modestly fixed upon the Minister.

13. Go many Times to Church before you let your Voice be heard there. First learn the Form of Devotion, and the Meaning of it, and when you understand it, join in it.

14. Remember the Text, and listen carefully to the Sermon; you are not to get by Heart the Words of the Preacher; but it will be a great Credit to remember the Substance of them.

15. When

15. When Church is over, cover your Face again, and repeat devoutly to yourself this short Prayer.

Grant, O Lord, that the Words we have heard this Day with our outward Ears, may be so inwardly grafted in our Hearts, that they may finally bring forth in us the Fruits of good Living, to thy Honour and Glory.

16. Having said this, rise and bow to those you bowed to at coming in.

17. Remain in your Place while others go out, that you may not crowd or hurry.

18. When the Way is free, walk out softly and discreetly; and return in the same decent Manner to your Home. You will thus get the Love of your Parents, Teachers, and Relations, and the good Word of all who know you.

PART II.

Of Behaviour at Home.

CHAP. I.

Of Behaviour to Parents.

1. **H**AVING come softly up to the Door and knocked at it once, and not too loud, as soon as it is open go in.

2. Take off your Hat as soon as you are entered, and don't touch it again till you are going out.

3. As soon as you come into the Room to your Parents and Relations, bow, and stand near the Door till you are told where to sit.

4. When any one calls to you, go up to him without running; when you are come near him, stand still, and fixing your Eyes modestly on his Face, wait till he is pleased to speak to you

5. Never sit down till you are desired, and then not till you have bow'd, and answer'd what was ask'd of you.

6. Be careful how you speak to those who have not spoke to you.

7. Never

7. Never speak to any one while he is talking with another, nor while he is reading, nor when he is busy.

8. Wait till he is at Leisure, and stand up, that he may see you want to speak.

9. When his Eyes are upon you, walk softly to him, and speak so gently that others may not hear.

10. Begin what you would say with Sir, or Madam; and when you have spoke, wait patiently for an Answer.

11. Before you speak make a Bow, or Curtesy; and when you have received your Answer make another.

12. you may be sure whatever your Parents order you to do, is right; therefore do it with Good-will and Readiness.

13. Nothing becomes a Child so much as Obedience to Parents or Governors; therefore never refuse to do what they order.

14. When in the Room with your Parents or Relations, never slip out privately, for that is mean and unhand-some.

15. If you are desirous to go out, ask Leave, as you have been directed, and if it be proper you will not be deny'd.

16. If Strangers come in, rise, and when your Parents have paid their Compliments, do you bow to them.

17. When you have bow'd, continue standing. If your Parents order you to sit down again, do so; if not, make a Bow, and go decently out of the Room.

18. When you are going to School again, bow, and take your Leave.

C H A P. II.

Of Behaviour to the Family.

1. **I**F you have Sisters or Brothers, it is your Duty to love them: They will love you for it, and it will be pleasing to your Parents, and Pleasure to yourselves.

2. Be ready to give them any Thing they like, and they will give you what you desire.

3. If you think they are cross to you,
be

out, silent and gentle; and if that does
not make them kind, complain to your
Father, Mother, or Relations.

4. Never revenge yourself, for that
is wicked; your Relations will always
make your Part, when you behave with
quietness.

5. Never quarrel with your Brothers
or Sisters.

6. Be courteous to the Servants, be-
cause they are your Inferiors; but, for
the same Reason, never be familiar with
them.

7. Never speak haughtily to them, for
that does not become a Superior.

8. Never tyrannize over them; for
not you, but your Parents, are their
Master.

9. Desire them, with Civility, to do
what you wou'd have, and if they are
good, and what you ask is proper, they
will always do it.

10. If they refuse, do not dispute
with them, but tell it to your Parents.
If you are in the right, they will chide
them, and make them observe you at
other Times.

11. But do not be too fond of making Complaints; for then neither your Parents nor the Servants will regard you.

12. If your Superiors chide you, bear it with Temper and Humility. If you reply, let it be to say, you are sensible of your Fault, and will not do the like again.

13. An undutiful Answer wou'd bring Punishment and Disgrace; but an obedient and respectful one, will occasion Forgiveness and Praise.

14. Whatever they order you to do, be ready in complying.

15. If they prevent you from doing what you desire, know it is for your Good to be hinder'd; therefore do not murmur nor repine.

16. If they correct you, bear it with Meekness: They love you, and will not do it but for your Faults.

C H A P. III.

Of Behaviour at Meals.

NOTHING shews the Difference between a young Gentleman and a vulgar Boy so much, as the Behaviour in eating.

1. Know the Time of Dinner, and be ready a Quarter of an Hour before.
2. Never come to the Table hot, nor in Hurry.
3. Be in the Room dress'd, and ready before the Company come in.
4. Advance to the Table when Grace is to be said, and go to the lower End.
5. Observe where the Mistress of the House sits; the Place directly opposite her is the lower End of the Table.
6. Stand till every one is seated, and then sit in the Place appointed for you.
7. Do not immediately call to the Servants, for they know their Duty; and others must be served before you.
8. Sit patiently till the Company are helped, and you will not be forgotten.
9. Never attempt to help yourself to any Thing.

11. Do not ask till you see the Company are all helped; then, if it happens you have been forgot, you will be served.

12. Whatever is given you, be satisfy'd it is good, and desire no other.

13. Eat it soberly and decently; and take great Care to be cleanly.

14. Never speak when you are eating.

15. If you want any Thing of the Servant, wait till he is at Leisure; never call when he is waiting on some other Person.

16. Eat with your Knife and Fork, and never touch your Meat with your Fingers.

17. Never eat large Mouthfuls, nor greedily.

18. Never desire more after your Parents tell you, you have enough.

19. Never loiter over your Victuals, nor keep your Plate when others have done.

20. Eat silently and decently, not making a Noise with your Lips, or Mouth, as vulgar Boys do.

21. Let

21. Let your Eye be upon your Plate, not upon the Dishes, nor the Company.

22. Wipe your Mouth often, that it be not greasy; and lay your Knife and Fork upon your Plate, that you do not soil the Cloth.

23. Cut your Bread, and break it, for it is vulgar to bite or gnaw it.

24. Take Salt with the Salt Spoon, or else with a clean Knife, not with that you are eating with, for that will foul the rest.

25. Sit upright upon your Chair; and never loiter in it, nor lean upon the Table.

26. Do not laugh at Table, much less sneeze, cough or yawn; but if you cannot avoid it, hold up the Napkin, or Table-Cloth, before your Face, and turn aside from the Table.

27. If what is given you be too hot, wait patiently for its cooling, that you may eat it with Decency.

28. Pick Bones clean, and leave them on your Plate; they must not be thrown down, nor given to Dogs in the Room.

29. In

29. In eating Fruit do not swallow the Stones, but lay them and the Stalks on one Side of your Plate, laying one of the Leaves that came with the Fruit over them.

30. When you drink, bow to some one of the Company, and say Sir, or Madam.

31. Stoop a little to your Plate as you take each Mouthful; it prevents greasing yourself or the Cloth.

32. Never regard what another has on his Plate; it looks as if you wanted it.

33. Do not fix your Eyes upon those who are eating; it is unmannerly.

34. Before you drink, entirely empty your Mouth, and do the same before you speak.

35. Always wipe your Mouth as soon as you have drank.

36. Chew your Meat well before you swallow it; but do this decently without making Faces.

37. Let one Mouthful be swallowed before you take up another.

38. If a Bone hurts your Mouth, or
any

any Thing sticks in your Teeth, hold up your Napkin with your Left-Hand while you take it away with the other.

39. When you have din'd with Cleanliness, get up with Decency; you are not to sit at the Table so long as the Company.

40. When you are got from your Seat make a Bow, and go to the Servant, who will lead you out of the Room, unless it is the Pleasure of your Parents you should stay longer.

P A R T III.

Of Behaviour in Company.

C H A P. I.

Of Behaviour in Company at Home.

1. **O**N coming Home enquire of the Servant if there be any Company; and let him tell your Parents you are come.

2. Do not go into the Room unless they order you.

3. When you are desired to go in, do it with Respect and Politeness: As soon

soon as you are within the Door, bow; and going up softly to your Parent, ask what is his Pleasure with you.

4. When he orders you to sit down, go to the lowest Part of the Room.

5. If he orders you to sit elsewhere, bow and obey him.

6. Sit in a genteel and easy Posture, do not stretch out your Legs, nor loll: Put one Hand in the Bosom of your Waistcoat, and let the other fall easily upon your Knee.

7. Do not talk unless others speak to you; then answer in a few Words, and modestly.

8. When you are not speaking, be attentive to what others say, keep it in your Mind, but make no Answer; and when the Company is gone, you may speak your Opinion to your Parents.

9. Never stare at any one who is speaking; but listen with a decent Behaviour.

10. Never sing or whistle in Company; these are idle Tricks of vulgar Children.

11. Make

11. Make no wanton Motions; but in all Things regard Decency.

12. When you stand, whether you be speaking or silent, stand still.

13. Do not sway or move your Body about; but keep one Hand in your Bosom, as directed before, and let the other fall with Ease.

14. If you have Occasion to laugh, turn from the Company.

15. If you must sneeze, turn aside and hold up your Handkerchief.

16. Both in Coughing and Sneezing, make as little Noise as possible.

17. Never yawn in Company; for it looks as if you were tired of being with them.

18. If you cannot conquer it, turn aside, and hide it as much as possible.

19. Seldom blow your Nose, and use your Handkerchief for that Purpose; and in this also, make as little Noise as you can.

20. Never hawk and spit in a Room; these are ill Habits, and if you encourage them, they will grow upon you; if not, they will be easily stop'd

21. Never

21. Never bite your Nails.

22. Do not crowd to the Fire, but sit decently at a little Distance from it.

23. Never lean upon another Person's Chair.

24. In seating yourself take Care you leave the best Places for the Company, and never sit with your Back to any one.

25. Study your Exercise when alone; and never read or look upon a Book in Company.

26. If a Letter should be sent to you, and requires to be read while you are in Company, bow, and say, Gentlemen, or Ladies, I beg your Pardon a few Moments, then read it.

27. Never look into Papers which lie about, nor fix your Eyes upon another who is reading.

28. If other Children are in Company, never whisper with them.

29. Never laugh at what the Company does not know, for it will seem as if you laugh'd at them.

30. Never frown as you sit; for it will look as if you sat unwillingly.

31. Always

31. Always look pleased, but not merry, unless there is Occasion.

32. When you laugh, do not be loud; nothing shews a genteel Person more than laughing decently.

33. When you walk with your Parents or Superiors, give them the Wall; and do not crowd close to them, but keep at a little Distance.

34. Walk as they do, genteelly and regularly, not Running, Hopping, or Skipping.

35. Look in the Face of the Person you speak to, and the same when he speaks to you; but do this modestly and decently.

36. Take Care not to make Faces, nor wink.

37. Appear always easy and pleased when you are in Company; and in Return, you'll be amply rewarded, by the Company being pleas'd with you.

CHAP. II.

*Of Behaviour in Company walking
abroad.*

1. **W**HEN you are in Company walking abroad, behave to them with the same Respect as at home.
2. Be attentive to what they say, and walk silently, quietly, and decently.
3. If the Company, in passing by their Acquaintance, bow, do you bow also, though you do not know the Persons; it is a Respect to your Company.
4. If you meet your Companions, do not leave your Company to talk with them.
5. If you are to cross a Street, let the Company go first, and you follow.
6. If you see any Thing that surprizes you, do not stop to stare at it, but look upon it and pass on.
7. Never on any Occasion, run before, or lay far behind the Company.

C H A P. III.

Of Behaviour in walking alone.

1. **R**ESPECT yourself as much as others, and walk as decently alone as if others were with you.

2. Never whistle, or sing, as you walk along; for these are Marks of Clownishness and Folly.

3. If you meet a rude or unmannerly Boy, give him the Way; you should no more dispute with such than keep them Company.

4. Behave with proper Respect to all you meet.

5. Never insult one that is less, or weaker than yourself.

6. Never reflect upon any one for personal Infirmities.

7. Never repeat vulgar Jests against any Person.

8. Treat your Elders and Superiors with a becoming Respect, and always give them the Wall.

9. Run not in the Way of such as are passing.

10. Never fail to bow to those you know, when you meet them, or pass by them.

11. Take off your Hat when any great Person passes by, though you do not know him; it is a Respect due to his Rank.

12. When such an one is going the same Way, stand still till he is pass'd by you.

13. When a Superior speaks to you, take off your Hat while you answer, and stand without it respectfully till he goes from you.

14. Observe how Gentlemen walk the Streets, and walk like them; keep your hands quiet, and use no antick Motions.

15. When you come near a Mob walk to the other Side of the Street, and never concern yourself about the Matter.

PART IV.

Of keeping Company.

CHAP. I.

Of keeping Company with other Boys.

1. **C**HUSE for your Companions the most decent, genteel, and good humoured of your School-Fellows.
2. Avoid all such as are clownish, dirty, rude, or cruel.
3. Never join a Party in any Mischief.
4. Never mix with those who torment dumb Creatures in Sport.
5. Be willing to oblige every one; but not ready to take Offence at any.
6. If any one uses you unkindly, despise him; and don't keep Company with him afterwards.
7. Never quarrel, for it is the Practice of vulgar cowardly Boys, who have no Education.
8. If you see your Play-Fellows do any Thing wrong, tell them of it.
9. If you hear them speak improper
D 3 Words,

Words, shew you are displeased, and never imitate them.

10. Be not proud of your Birth; but shew Respect to those who are elder, and have more Learning.

11. Do not fret at the Jest of your Companions, if they sometimes fall upon yourself.

12. Return a Jest with another; but always with good Manners.

13. Never reflect upon any one's Dress.

14. Never take Notice of bodily Imperfections.

15. Never defraud your Companions of the least Thing; Honesty is shewn as much in Trifles as in greater Matters.

16. Be generous, but not foolish in your Generosity.

17. Give what you can spare; but don't part with what you shall want.

18. Do not interrupt others in doing their Business.

19. Never engage in dirty Diversions.

20. Never call any one by a reproachful Name.

21. Never

21. Never laugh at your Companions, much less at Strangers.

22. When you speak of others, let it be with Respect; and if others speak ill in your Company, do not join with them.

23. Never tell out of School what happened in School.

24. Never repeat the Conversation of your Companions, to breed Mischief.

25. Never tell to any one what you have heard in your own or any other Family.

C H A P. II.

Of keeping Company with Men.

1. **B**Y what we have directed among Boys, you will know what is proper when you are with Men; they must be treated with more Respect.

2. Never begin to speak in such Company; but wait till you are spoken to.

3. When any one speaks to you,
rise

rise from your Seat, and wait till he has done, then answer.

4. Stand still when you speak, and look at the Person you speak to.

5. Do not turn away your Face, nor hold your Hand before your Mouth.

6. Speak slow, and not too loud.

7. Take care to pronounce your Words distinctly.

8. Use few Words, and know when to have done.

9. Wait the Reply of the Person, and whatever it be, hear it with good Temper.

10. If he contradicts you, do not think of arguing with him; for more Years must undoubtedly have made him wiser than yourself.

11. For the same Reason, never do you contradict a Man, for you want both his Years and Experience.

12. Don't be fond of talking of Trifles, when you are admitted into Company.

13. If those who speak have Infirmities do not mock them.

14. If

14. If you think they are mistaken, do not contradict them.

15. If a foolish Thought is told when you are in Company, pay not the least Regard to it.

16. If any indecent Word be spoken, let your Looks shew, that you neither take Notice nor understand it.

17. If any one says a Thing that you know to be wrong, do not contradict him.

18. Modesty and Humility are the best Things a Boy in Company can practise.

19. Never tell Stories of your own Exploits.

20. Do not tell any Thing after foolish Boys.

21. Never speak while another is speaking; but wait till he has done.

22. If another begins before you, don't try to silence him; but wait again till he has done.

23. A Boy will always get more Good, and more Credit, by Hearing, than by Talking.

24. If you did not listen to the Beginning

ginning of a Discourse, never ask what it is about.

25. If you come in where Persons are Talking, don't ask what it is about, but listen and learn.

26. When you speak of any one present, do not point at him, but name his Name.

27. Never laugh immoderately at a Story told by another Person.

28. Never laugh at all at what you tell yourself.

29. Never speak rudely to any one.

30. Never talk about any Thing but what you know.

31. Always speak of such Things modestly and decently.

32. If you are contradicted, do not be obstinate in supporting what you said.

33. When any Thing is said to you, answer it; but do not repeat the Words.

34. If you are at a Distance from the Person who speaks to you, go nearer before you answer; but not close up to him.

END OF THE FIRST BOOK OF RULES



R U L E S

AND

D I R E C T I O N S

F O R

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|---|---|
| I. An easy Posture in Standing. | III. To make a Bow at coming in, and going out of a Room. |
| II. A genteel Carriage in Walking, and Saluting passing by. | IV. To offer or receive, and dance a Minuet. |

W I T H

A Set of genteel Figures, of MASTERS and MISSES, in easy proper Attitudes adapted to the Rules.

C H A P. I.

See FIGURE I. fronting the
Title of the Book.

Of Standing.

I. IN order to attain a graceful Manner of Moving, it is first necessary to know how to stand still.

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2. Let the young Gentleman remember what he has read before, and he will soon accomplish himself by what follows here.

3. Hold up your Head for on this depends all Grace in Motion or standing.

4. While the Head is upright, let it stand free and easy; to be stiff is almost as bad as to stoop.

5. While you hold up your Head thus in an easy Manner, it keeps the whole Body upright.

6. If you poke your Head forward, you will thrust out your Back at the same Time, and will appear vulgar and ill-shaped.

7. When your Head is easy and upright, and you stand without stooping, take Care how you place your Feet and your Hands.

8. Always turn out your Feet, because that makes you stand firm, easy, and graceful.

9. A Boy who turns his Feet in, stands as if he were falling.

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Walking & Saluting Passing by
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10. Let your Feet be plac'd at a small Distance from one another, not too close, nor too wide or spreading.

11. Put one hand easy and free into the Bosom of your Waistcoat, and the other under the Flap of it.

12. Your Right-Hand is best in your Waistcoat, and your left under the Flap.

13. Don't button more than the three lowest Buttons of your Waistcoat, that your Hand may not be rais'd too high.

14. Do not thrust your Hand into your Breeches, as vulgar Boys do, but let it fall with Ease under the Flap of the Waistcoat.

CHAP. II.

FIGURE II.

Walking, and saluting, passing by.

HOLD up your Head as you walk, in the same free, easy, as when you stand.

Hold your Body upright also, and in a free easy Posture, fit for moving.

3. The Hands must also be in an easy Posture.

4. Don't swing them about as you walk, but place them as when standing, or any other easy Way.

5. Don't lift up your Leg too high: and bring it down with your Knee strait; this naturally raises the other.

6. If you bow to any one passing by, do it in this Manner; raise the Right-Hand to your Hat gracefully.

7. Put your Fore-Finger as far as the Crown, and your Thumb under the Brim, and then raise it from your Head gracefully and easily.

8. Look to the Person you bow to, and bend your Body gently forward.

9. Hold your Left-Arm strait down by your Side, neither drawing it forward nor backward.

10. Move the Right-Leg, if the Person be on the Right-Side, and keeping the other firm.

11. If the Person be on the Left-Side, move the Left-Leg, and keep the Right firm.

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12. Let your Body be bow'd moderately, not too much.

CHAP. III.

FIGURE III.

Of making a Bow.

TAKE off your Hat in the Manner just directed, and bring it down to your Knee, as you see by Figure 3.

2. Let the Inside of the Hat front the Person you bow to, and let your Hand fall strait down; which Posture shews the Arm handsomely.

3. Let both your Arms now come a little forward; and bow your Head and Body together forward to the Person, or Company.

4. As you cast your Eyes upon the Person, when you begin to touch your Hat, then bend them a little down.

5. Let your Left-Leg bend a little to assist the Right, in making the Bow.

6. When you have bow'd, rest upon the Leg that is foremost, and draw up

your Body easily; then put on your Hat again.

CHAP. IV.

FIGURE IV.

Of taking Leave.

1. **W**HEN you are going to retire from any Company, rise gracefully and slowly from your Seat, and take your Hat.
2. Stand till the Company see you are going.
3. As you stand, put your Left-Hand in the Bosom of your Waistcoat; and hold your Hat in the other.
4. Let your Right-Arm fall strait down, that your Hat may hang as low as your Knee.
5. In this Posture address your Eyes modestly to the principal Person in the Company, and bow retiring.
6. Make a general Bow to the rest.
7. Let your Feet be plac'd at a moderate Distance; and bow, as we have before directed you, bending your Eyes a little downward.
8. Keep



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Taking Leave.





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5.th *To Offer or Receive.*

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8. Keep the Right-Knee strait, and let the Left rest upon the Fore-Part of the Foot, that the Heel may not touch the Ground.

9. Then draw this Leg gently back; and after that, let the Heel come to the Ground.

10. Then recover firmly on that Heel, and draw your Body upright.

11. Let your Body rise easy; and raise your Eyes as your Head rises.

12. Never make any more Bows than here directed, for they are only troublesome.

CHAP. V.

To offer or receive any Thing.

1. **W**Hatever you give or receive, take it in your Right-Hand.

2. Bow your Head and Body gently forward.

3. Let your Body rest upon the Left-Leg, which must bend a little; then keeping the other strait, let the Head of that Foot touch the Ground.

4. The Right-Arm should be held forward, and gently bent at the Wrist and Elbow.

5. Keep your Eyes upon your Hand that is held out.

6. When you have given the Thing, draw your Arm back gently; and let it fall with Ease into its right Place.

7. Hold your Hat under your Left-Arm all this Time, and let your Arm fall strait down over it; for there's no Occasion to squeeze it.

8. If you stay in the same Place, draw your Right-Leg sideways, and rise upon your Left-Foot.

9. If you retire, raise up your Body, and draw the Right-Foot behind the Left.

10. This gives a graceful Motion; and you go back after it very handsomely.

11. When any Thing is given you, bow, and receive it in the very same Manner; and then retire, as before directed;



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CH A P. VI.

FIGURE VI.

Of dancing a Minuet.

1. **R**emember what we have directed you before, for it all leads to this.
2. Let your Hat be easy, and fit you well, so that it will keep steady without pinching you.
3. Put it on carefully, let it fall even upon your Head, and almost cover your Eye-Brows.
4. Let the Point of it come strait over your Left-Eye.
5. All the Time you are Dancing, look at your Partner; but look with Decency and Modesty.
6. Your Right-Arm is to be rais'd easily and gracefully.
7. Your Left-Arm must be rais'd with a less Motion.
8. Keep your Fingers moderately open upon your Right-Hand.
9. Let it bend at the Wrist, and bend

bend again at the Elbow; but moderately in each Place.

10. Always keep the Fore-part of your Hand forward; and shew the Palm a little open'd.

11. Never clinch either of your Hands, nor keep them too open.

12. To give both Hands properly in a Minnet, the Left-Hand must be rais'd just in the same Manner as the Right.

13. When the Left-Foot rests upon its Ball, the Right observe easily gets its proper Motion.

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DIRECTIONS
FOR
YOUNG LADIES
TO ATTAIN
A GENTEEL CARRIAGE,
WITH
A GRACEFUL AIR, and easy MOTION.

CHAP. I.

FIGURE I.

To make a Curtesy.

1. **H**OLD yourself properly and easily upright.
2. Raise your Head with a free Air, not with a stiff Formality.
3. Let your Shoulders fall back with an easy Air.
4. Let your Arms fall easy to your Waist, and keep them strait to your Sides, not putting them backwards or forwards.
5. Lay

5. Lay your Hands across, and do not raise them too high, nor let them fall too low.

6. The Point of the Shape is the right Place for them.

7. Let the Hollow or inside of your Hands, be turned towards your Breast.

8. Let your Fingers be a little open.

9. Bend your Wrists a little.

10. Turn with an easy Air toward the Person you are to compliment.

11. Step a little Sideways with either Foot.

12. Join the other to it.

13. Turn your Eyes a little downward.

14. Being thus placed, bend softly and gradually into a Curtesy.

15. Rise gently from it; and lift up your Eyes as you draw up your Head.

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2^d To Give or Receive.

C H A P. II.

FIGURE II.

To give or receive any Thing

1. **K** E E P yourself upright.
2. Let your Head be held up, and easy, and your Shoulders fall easily.
3. Let your Left-Arm hang to your Waist, bringing it a very little forward.
- 4 Bring the Hand of that Arm forward to the Waist.
5. Let it be kept at the Height of the Point of your Shape, and turn the Palm of it inward.
6. Hold the Right-Hand a little forward.
7. Bend it gently at the Elbow, and a little at the Wrist.
8. Being in this genteel Posture, step slowly and genteelly forward.
9. Don't come too near the Person, nor stand at too great a Distance.
10. You are not to crowd upon the Person; nor are you to trouble her to come to you.

11. When

11. When you are come to a proper Distance, make a Curtesy as we have directed you.

12. Then present the Right-Hand gently, withdraw it a little Way; and then, with an easy Motion, present it a little forwarder.

13. In this Posture give, or receive what is given.

14. When you have given, or receiv'd it, withdraw your Hand gently in a circular Manner

15. Place it upon the other Hand; and then you will be in the Posture of Curtesying.

16. Making your Curtesy exactly as we have described before.

17. If you leave the Room after this, walk gently away.

18. When you come to the Door, turn and make another Curtesy.

19. Then retire at once, but gracefully.

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C H A P III.

F I G U R E III.

To walk gracefully.

1. **H**OLD up your Head without any Stiffness.
2. Keep your whole Person upright.
3. Let your Shoulders fall easily.
4. Drop your Arms easily and gracefully down to the Waist.
5. Then place the Hands on one another, with the Palms turning upward, and a little inward.
6. Take short Steps and do not lift up your Feet too high.
7. Let the Foot that was up, be brought down slowly, and with an easy Motion.
8. In this Manner you may easily curtesy to any one passing by.
9. Join the back Foot to the fore one, then sink gently; and rise up again gradually: After this, continue walking as before.
10. Never stare as you walk, and always look down when you curtesy.

C H A P. IV.

F I G U R E IV.

Of Dancing.

1. **R**emember how you have been instructed to walk, and to curtsy, and you will, with great Ease, learn to dance gracefully.

2. In dancing, let the Head gently stoop a little toward one Side.

3. Take Care to make this Stooping appear easy and graceful: If the Head were upright, the Figure would be stiff, and if stooping, very awkward: This gentle Drop of the Head is the right Medium.

4. Don't look sorrowful, nor foolishly merry; but chearful and modest.

5. Let your Eyes neither stare nor be shut; but, in a moderate and modest Manner open.

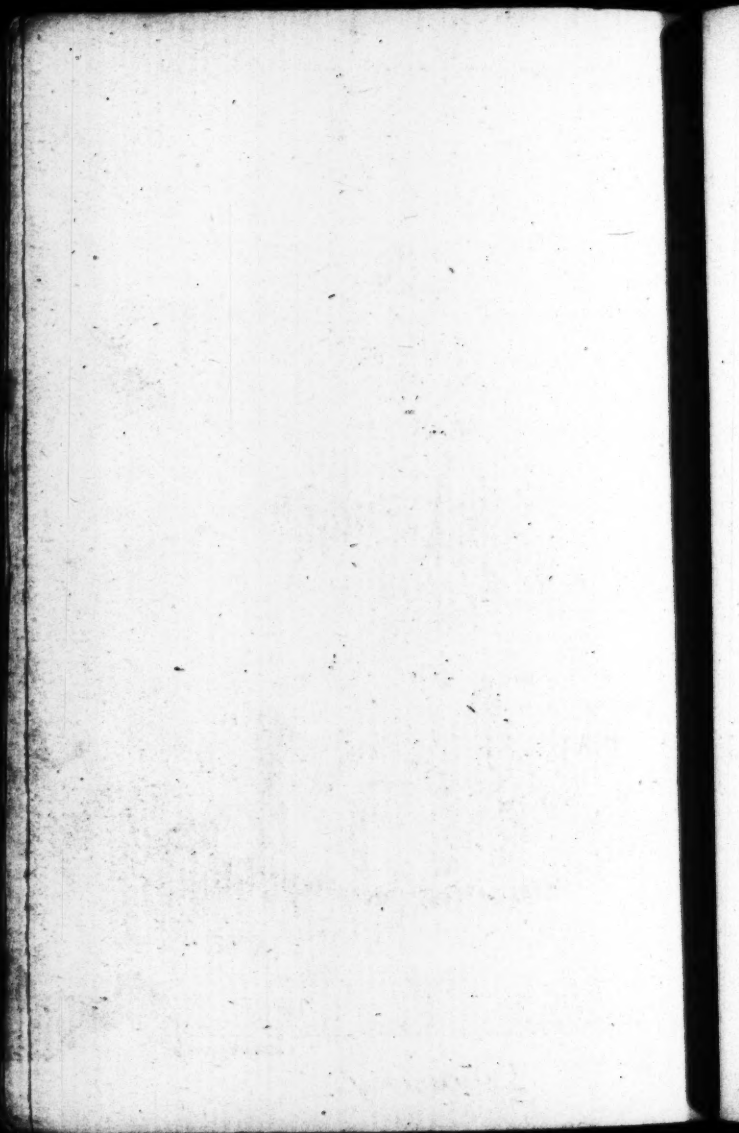
6. Let the Shoulders fall easy, and hold your Arms strait, at a little Distance from your Sides.

7. Let your Hands fall with Ease to touch



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Dancing.







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5th Giving a Hand in a Minuet.

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touch the Skirt of your Coat below the Waist, and take hold of it gently.

8. Don't let your Elbows bend, nor yet let them be stiff.

9. Only take hold of your Cloaths with your Fore-Finger and Thumb.

10. Keep the other Fingers of both Hands separated a little Way, but not gaping.

11. Take Care your Motion is not stiff and formal; but let your whole Person have a little Sway sideways.

12. Turn out your Toes moderately, not so much as to appear difficult or preposterous.

13. Let all your Figure appear light, and perfectly easy.

CHAP. V.

FIGURE V.

How to give the Hand in a Minuet.

1. **R**emember the former general Directions, in all your Air and Motions.

2. When you are to give your Hand, your Body must rest upon your Left-Foot.

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3. Take Care you stand upon this Foot light and easy.

4. Present your Right-Hand forward.

5. Turn your Hand gently and modestly towards your Partner,

6. Look directly over the Wrist of your Right-Hand at your Partner.

7. Keep your Shoulders at Rest, and easy.

8. Let your Right-Arm be bent a little, but not stiffly nor forcibly.

9. Keep out your Hand at a moderate Distance from the Body, and let your Elbow bend not too sharply.

10. Keep the Fingers of your Right-Hand separated, but not wide

11. Let the Thumb and the Fore-Finger come near one another but not touch.

12. Thus give your Hand with a graceful and easy Motion.

13. When you withdraw your Hand, let the Arm be bent gently, and gracefully, as before.

14. At the same Time this Hand falls, raise the other in the like Manner.

15. Turn



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6.th Giving both Hands in a Minuets

15. Turn the Right-Foot moderately out, and so in one Motion bend, rise, and slide: This is the Perfection of the Minuet.

CHAP. VI.

FIGURE VI.

Of giving both Hands in a Minuet.

1. OBSERVE all you have been directed already, and place in a graceful easy Posture. Then by Degrees raise up both your Arms.

They must be brought nearly as high as your Shoulders, and they must drop at the Elbow, and rise from thence to the Hand.

4. Take care you do all this gracefully.

5. Do not raise the Hands too hastily.

6. Nor stop in the Motion, but bring them regularly and slowly to this Posture.

7. Turn both your Hands to the Hands

Hands of your Partner, with an easy modest Motion.

8. Till the Hands are turn'd to the Partner, let the Motion of the Arm be circular or rounding.

9. Look at your Partner, not fearfully nor boldly.

10. Direct all your Motions toward him with an easy Freedom.

11. In all your Motions observe to be guided by the Musick, keeping Time exactly with it.

12. Never crowd your Partner coming too near him.

13. When you finish, do it gracefully and without Hurry or Confusion.

14. Pay your Respects to the pany in a graceful Curtesy.

15. Take your Leave of your Partner in another Curtesy; and this finishes the Minuet.

THese, little Gentlemen and little Ladies, are the Rules we have collected for your Use, by a careful Observation, and long Experience. There is nothing difficult in any of them; and, in general,

general, they will procure you the Applause of your Teachers and Governesses; and what is abundantly better, will make your Parents love you, not only because you have a natural Right to it; but because you deserve it by your decent and genteel Behaviour.

We are, with all good Wishes,

For your Welfare

And Accomplishments,

Your humble Servants,

THE AUTHORS.

Having given, I hope, sufficient Rules for good Behaviour, and a genteel Disposition of the Body, I shall present my little Readers with an entertaining moral Tale, which may serve as a Picture for the Mind.

BEAUTY



BEAUTY and the BEAST;

An Entertaining

Moral TALE, from the French.

THERE was once a very rich merchant who had six children, three sons and three daughters; being a man of sense, he spared no cost for their education, but gave them all kinds of masters. His daughters were extremely handsome, especially the youngest; when she was little, every body admired her, and called her, '*The little Beauty*;' so that, as she grew up, she still went by the name of *Beauty*, which made her Sisters very jealous. The youngest, as she was handsomer, was also better than her sisters. The two eldest had a great deal of pride, because they were rich. They gave themselves ridiculous airs, and would not visit other merchants daughters, nor keep company with any but persons of quality. They went out every day upon parties

parties of pleasure, balls, plays, concerts, &c. and laughed at their youngest sister, because she spent the greatest part of her time in reading good books. As it was known that they were great fortunes, several eminent merchants made their addresses to them; but the two eldest said, they would never marry, unless they could meet with a duke, or an earl at least. Beauty very civilly thanked them that courted her, and told them she was too young yet to marry, but chose to stay with her father a few years longer.

All at once the merchant lost his whole fortune, excepting a small country house at a great distance from town, and told his children, weeping, they must go there and work for their living. The two eldest answered, that indeed they would not leave the town, for they had several lovers, who they were sure would be glad to have them, tho' they had no fortune; but the good ladies were mistaken, for their lovers slighted and forsook them in their poverty. As they were not beloved on account of their

their haughtiness, every body said, they do not deserve to be pitied, we are very glad to see their pride humbled, let them go and give themselves quality airs in milking their cows and minding their dairy. But, added they, we are extremely concerned for Beauty, she was such a charming, sweet-temper'd creature, spoke so kindly to poor people, and was of such an affable, obliging behaviour. Nay, several gentlemen would have married her, tho' they knew she had not a penny; but she told them she could not think of leaving her poor father in his misfortunes, but was determined to go along with him into the country to comfort and attend him. Poor Beauty at first was sadly grieved at the loss of her fortune; but, said she to herself, were I to cry ever so much, that would not make things better, I must try to make myself happy without a fortune. When they came to their country house, the merchant and his three sons applied themselves to husbandry and tillage; and Beauty rose at four in the morning, and made haste to have

have the house clean, and dinner ready for the family. In the beginning she found it very difficult, for she had not been used to work as a servant, but in less than two months she grew stronger and healthier than ever. After she had done her work, she read, played on the harpsichord, or else sung whilst she spun. On the contrary, her two sisters did not know how to spend their time; they got up at ten, and did nothing but saunter about the whole day, lamenting the loss of their fine cloaths and acquaintance. Do but see our youngest sister, said they, one to the other, what a poor, stupid, mean-spirited creature she is, to be contented with such an unhappy dismal situation. The good merchant was of quite a different opinion, he knew very well that Beauty outshone her sisters, in her person as well as her mind, and admired her humility and industry, but above all her meekness and patience, for her sisters not only left her all the work of the house to do, but insulted her every moment.

The

The family had lived about a year in this retirement, when the merchant received a letter with an account that a vessel, on board of which he had effects, was safely arrived. This news had like to have turned the heads of the two eldest daughters, who immediately flattered themselves with the hopes of returning to town, for they were quite weary of a country life; and when they saw their father ready to set out, they begged of him to buy them new gowns, head-dresses, ribbands, and all manner of trifles; but Beauty asked for nothing, for she thought to herself, that all the money her father was going to receive, would scarce be sufficient to purchase every thing her sisters wanted. What will you have, Beauty? said her father. Since you have the goodness to think of me, answered she, be so kind as to bring me a rose, for as none grow hereabouts, they are a kind of rarity. Not that Beauty cared for a rose, but she asked for something, lest she should seem by her example to condemn her sisters conduct, who would have said she

he did it only to look particular. The good man went on his journey, but when he came there, they went to law with him about the merchandize, and after a great deal of trouble and pains to no purpose, he came back as poor as before.

He was within thirty miles of his own house, thinking on the pleasure he should have in seeing his children again, when going through a large forest he lost himself. It rained and snowed terribly, besides, the wind was so high, that it threw him twice off his horse, and night coming on, he began to apprehend being either starved to death with cold and hunger, or else devoured by the wolves, whom he heard howling all round him, when, on a sudden, looking through a long walk of trees, he saw a light at some distance, and going on a little farther, perceived it came from a place illuminated from top to bottom. The merchant returned God thanks for this happy discovery, and hastened to the place, but was greatly surprized at not meeting

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ing with any one in the out-court. His horse followed him, and seeing a large stable open, went in, and finding both hay and oats, the poor beast who was almost famished, fell to eating very heartily; the merchant tied him up to the manger, and walked toward the house, where he saw no one, but entering into a large hall, he found a good fire, and a table plentifully set out with but one cover laid. As he was wet quite through with the rain and snow, he drew near the fire to dry himself. I hope said he, the master of the house, or his servants, will excuse the liberty I take; I suppose it will not be long before some of them appear.

He waited a considerable time, till it struck eleven, and still no body came, at last he was so hungry that he could stay no longer, but took a chicken, and eat it at two mouthfuls, trembling all the while. After this he drank a few glasses of wine, and growing more courageous, he went out of the hall, and crossed through several grand apartments with magnificent furniture, till he

he came into a chamber, which had an exceeding good bed in it, and as he was very much fatigued, and it was past midnight, he concluded it was best to shut the door, and go to bed.

It was ten the next morning before the merchant waked, and as he was going to rise he was astonished to see a good suit of cloaths in the room of his own, which were quite spoiled; certainly, said he, this palace belongs to some kind fairy, who has seen and pitied my distress. He looked through a window, but instead of snow saw the most delightful arbours, interwoven with the beautifulest flowers that were ever beheld. He then returned to the great hall, where he had supped the night before, and found some chocolate ready made on a little table. Thank you, good Madam Fairy, said he aloud, for being so careful as to provide me a breakfast, I am extremely obliged to you for all your favours.

The good man drank his chocolate, and then went to look after his horse, but passing thro' an arbour of roses he

remembered Beauty's request to him, and gather'd a branch on which were several; immediately he heard a great noise, and saw such a frightful Beast coming towards him, that he was ready to faint away. You are very ungrateful, said the Beast to him, in a terrible voice; I have saved your life by receiving you into my castle, and in return, you steal my roses, which I value beyond any thing in the universe, but you shall die for it; I give you but a quarter of an hour to prepare yourself, and say your prayers. The merchant fell on his knees, and lifting up both his hands: My lord, said he, I beseech you to forgive me, indeed I had no intention of offending you in gathering a rose for one of my daughters, who desired me to bring her one. My name is not My Lord, replied the monster, but Beast; I don't love compliments, not I; I like people should speak as they think; therefore do not imagine, I am to be moved by any of your flattering speeches: but you say you have got daughters, I will forgive you,

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on condition that one of them comes voluntarily, and suffers for you. Let me have no disputing, but go about your business, and swear, that if your daughter refuses to die in your stead, you will return within three months. The merchant had no mind to sacrifice his daughters to the ugly monster, but he thought, in obtaining this respite, he should have the satisfaction of seeing them once more; so he promised, upon oath, he would return, and the Beast told him he might set out when he pleased, but, added he, you shall not depart empty handed, go back to the room where you lay, and you will see a great empty chest, fill it with whatever you like best, and I will send it to your home, and at the same time the Beast withdrew. Well, said the good man to himself, if I must die, I shall have the comfort, at least, of leaving something to my poor children.

He returned to the bed-chamber, and finding a great quantity of broad pieces of gold, he filled the great chest the Beast had mentioned, locked it, and

afterwards took his horse out of the stable, leaving the palace with as much grief as he had entered it with joy. The horse, of his own accord, took one of the roads of the forest, and in a few hours the good man was at home. His children came round him, but instead of receiving their embraces with pleasure, he looked on them, and holding up the branch he had in his hands, he burst into tears. Here, Beauty, said he, take these roses, but little do you think how dear they are like to cost your unhappy father, and then related his fatal adventure: immediately the two eldest set up lamentable outcries, and said all manner of ill-natured things to Beauty, who did not cry at all. Do but see the pride of that little wretch, said they; she would not ask for fine cloaths, as we did; but no truly, Miss wanted to distinguish herself, so now she will be the death of our poor father, and yet she does not so much as shed a tear. Why should I, answered Beauty, it would be very needless, for my father shall not suffer upon my account, since

since the monster will accept of one of his daughters, I will deliver myself up to all his fury, and I am very happy in thinking that my death will save my father's life, and be a proof of my tender love for him. No, sister, said her three brothers, that shall not be, we will go find the monster, and either kill him, or perish in the attempt. Do not imagine any such thing, my sons, said the merchant, the Beast's power is so great, that I have no hopes of your overcoming him: I am charmed with Beauty's kind and generous offer, but I cannot yield to it; I am old and have not long to live, therefore shall only lose a few years, which I regret for your sakes alone, my dear children. Indeed, father, said Beauty, you shall not go to the palace without me, you cannot hinder me from following you. It was to no purpose all they could say, Beauty still insisted on setting out for the fine palace, and her sisters were delighted at it, for her virtues made them envious and jealous.

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The merchant was so afflicted at the thoughts of losing his daughter, that he had quite forgot the chest-full of gold, but at night when he retired to rest, no sooner had he shut his chamber-door, than, to his great astonishment, he found it by his bed-side; he was determined, however, not to tell his children, that he was grown rich, because they would have wanted to return to town, and he was resolved not to leave the country; but he trusted Beauty with the secret, who informed him, that two gentlemen came in his absence, and courted her sisters; she begged her father to consent to their marriage, and give them fortunes, for she was so good, that she loved him, and forgave, them from her heart, all the injuries they had ever done her; yet, when Beauty went with her father, these two wicked creatures rubbed their eyes with an onion to force some tears, but her brothers were really concerned: Beauty was the only one who did not shed tears at parting, because she would not increase their uneasiness.

The

The horse took the direct road to the palace, and towards evening they perceived it illuminated as at first: the horse went of himself into the stable, and the good man and his daughter came into the great hall, where they found a table splendidly served up, and two covers. The merchant had no heart to eat, but Beauty, endeavouring to appear chearful, sat down to table, and helped him. Afterwards, thought she to herself, the Beast surely has a mind to fatten me before he eats me, since he provides such plentiful entertainment. When they had supped they heard a great noise, and the merchant, all in tears, bid his poor child farewell, for he thought it was the Beast. Beauty was sadly terrified at his horrid form, but she took courage as well as she could, and the monster having asked her if she came willingly; ye — e — es, said she trembling; you are very good, and I am greatly obliged to you; honest man, go your ways to-morrow morning, but never think of coming here again. Farewell, Beauty, farewell, Beast,

answered

answered she, and immediately the monster withdrew. Oh, daughter, said the merchant, embracing Beauty, I am almost frightened to death, believe me, you had better go back, and let me stay here; no, father, said Beauty, in a resolute tone, you shall set out to-morrow morning, and leave me to the care and protection of providence. They went to bed, and thought they should not close their eyes all night; but scarce were they laid down, than they fell fast asleep, and Beauty dreamed, a fine lady came, and said to her, I am pleased, Beauty, with your piety for your father, the good action you have performed, in giving up your own life to save his, shall not go unrewarded. Beauty waked, and told her father her dream, and though it helped to comfort him a little, yet he could not help crying bitterly, when he took leave of his dear child.

As soon as he was gone, Beauty sat down in the great hall, and fell a crying likewise; but as she was mistress of a great deal of resolution, she recommended

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mended herself to God, and resolved not to be uneasy the little time she had to live; for she firmly believed the Beast would eat her up that night.

However, she thought she might as well walk about till then, and view this fine castle, which she could not help admiring; it was a delightful pleasant place, and she was extremely surprised at seeing a door, over which was wrote "BEAUTY'S APARTMENT." She opened it hastily, and was quite dazzled with the magnificence that reigned throughout; but what chiefly took up her attention, was a large library, a harpsichord, and several music books. Well, said she to herself, I see they will not let my time hang heavy upon my hands for the want of amusement. Then she reflected, "Were I but to stay here a-day, there would not have been all these preparations." This consideration inspired her with fresh courage; opening the library she took a book, and read these words in letters of gold:

"Welcome

- " Welcome Beauty, banish fear,
 " You are queen and mistress here :
 " Speak your wishes, speak your will,
 " Swift obedience meets them still. "

Alas, said she, with a sigh, there is nothing I desire so much as to see my poor father, and know what he is doing ; she had no sooner said this, when casting her eyes on a great looking-glass, to her great amazement, she saw her own home, where her father arrived with a very dejected countenance ; her sisters went to meet him, and notwithstanding their endeavours to appear sorrowful, their joy, felt for having got rid of their Sister, was visible in every feature : a moment after, every thing disappeared, and Beauty's apprehensions of fear at this proof of the Beast's complaisance were greatly abated.

At noon she found her dinner ready, and while at table, was entertained with an excellent concert of music, though without seeing any body : but at night, as she was going to sit down to supper, she heard the noise the Beast made, and

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could not help being sadly terrified. Beauty, said the monster, will you give me leave to see you sup? That is as you please, answered Beauty trembling. No, replied the Beast, you alone are mistress here; you need only bid me begone, if my presence is troublesome, and I will immediately withdraw: but, tell me, do not you think me very ugly? That is true, said Beauty, for I cannot tell a lie, but I believe you are very good-natured. So I am, said the monster, but then, besides my ugliness, I have no sense; I know very well, that I am a poor, silly, stupid creature. 'Tis no sign of folly to think so, replied Beauty, for never did fool know this, or had so humble a conceit of his own understanding. Eat then, Beauty, said the monster, and endeavour to amuse yourself in your palace, for every thing here is yours, and I should be very uneasy, if you were not happy. You are very obliging, answered Beauty; I own I am pleased with your kindness, and when I consider that, your deformity scarce appears. Yes, yes, said the Beast

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my

my heart is good, but still I am a monster. Among mankind, says Beauty, there are many that deserve that name more than you, and I prefer you, just as you are, to those, who, under a human form, hide a treacherous, corrupt, and ungrateful mind. If I had sense enough, replied the Beast, I would make a fine compliment to thank you, but I am so dull, that I can only say I am greatly obliged to you. Beauty eat a hearty supper, and had almost conquered her dread of the monster; but she had like to have fainted away, when he said to her, Beauty, will you be my wife? She was for some time before she durst answer, for she was afraid of making him angry, if she refused. At last, however, she said, trembling, no Beast. Immediately the poor monster went to sigh, and made such a horrid hissing, that the whole palace echoed. But Beauty soon recovered her fright, for the Beast having said, in a mournful voice, "farewell, Beauty then," left the room; he only turned back, now and

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and then, to look at her as he went out.

When Beauty was alone, she felt a great deal of compassion for the poor Beast. Alas, said she, 'tis a thousand pities, any thing so good-natured, should be so ugly.

Beauty spent three months very contentedly in the palace: every evening the Beast paid her a visit, and talked to her, during supper, very rationally, with plain good common sense, but never with what the world calls wit; and Beauty daily discovered some valuable qualifications in the monster, and seeing him often, had so accustomed her to his deformity, that, far from dreading the time of his visit, she would often look on her watch to see when it would be nine, for the Beast never missed coming at that hour. There was but one thing that gave Beauty any concern, which was, that every night, before she went to bed, the monster always asked her, if she would be his wife. One day she said to him, Beast, you make me very uneasy I wish I could consent to marry

H 2

you,

you, but I am too sincere to make you believe that will ever happen ; I shall always esteem you as a friend, endeavour to be satisfied with this. I must, said the Beast, for, alas ! I know too well my own misfortune, but then I love you with the tenderest affection : however, I ought to think myself happy, that you will stay here ; promise me, never to leave me. Beauty blushed at these words ; she had seen in her glass, that her father had pined himself sick for her loss, and she longed to see him again. I could, answered she, indeed, promise never to leave you entirely, but I have so great a desire to see my father, that I shall fret myself to death if you refuse me that satisfaction. I had rather die myself, said the monster, than give you the least uneasiness : I will send you to your father ; you shall remain with him, and your poor Beast will die with grief. No, said Beauty weeping, I love you too well to be the cause of your death : I give you my promise to return in a week : you have shewn me, that my
sisters

sisters are married, and my brothers gone to the army; only let me stay a week with my father, as he is alone. You shall be there to-morrow morning, said the Beast, but remember your promise; you need only lay your ring on a table when you go to bed, when you have a mind to come back: farewell Beauty. The Beast, as usual, sigh'd, bidding her good night, and Beauty went to bed very sad at seeing him so afflicted. When she waked the next morning, she found herself at her father's, and having rang a little bell, that was by her bedside, she saw the maid come, who, the moment she saw her, gave a loud shriek, at which the good man ran up stairs, and thought he should have died with joy to see his dear daughter again. He held her fast locked in his arms above a quarter of an hour. As soon as the first transports were over, Beauty began to think of rising, and was afraid she had no clothes to put on; but the maid told her, that she had just found, in the next room, a large trunk full of gowns, covered

H 3 with

with gold and diamonds. Beauty thanked the good Beast for his kind care, and taking one of the plainest of them, she intended to make a present of the rest to her sisters. She scarce had said so, when the trunk disappeared. Her father told her, that the Beast insisted on her keeping them herself, and immediately both gowns and trunk came back again.

Beauty dressed herself, and in the mean time they sent to her sisters, who hastened thither with their husbands. They were both of them very unhappy. The eldest had married a gentleman, extremely handsome indeed, but so fond of his own person, that he was full of nothing else but his own dear self, and neglected his wife. The second had married a man of wit, but he only made use of it to plague and torment every body, and his wife most of all. Beauty's sister sickened with envy, when they saw her dressed like a princess, and more beautiful than ever, nor could all her obliging affectionate behaviour stifle their jealousy, which was ready to burst when she told them
how

how happy she was. They went down into the garden to vent it by tears ; and said one to the other, in what is this little creature better than us, that she should be so much happier ? Sister, said the oldest, a thought just strikes into my mind ; let us endeavour to detain her above a week, and perhaps the silly monster will be so enraged at her for breaking her word, that he will devour her. Right, sister, answered the other, therefore we must shew her as much kindness as possible. After they had taken this resolution, they went up, and behaved so affectionately to their sister, that poor Beauty wept for joy. When the week was expired, they cried and tore their hair, and seemed so sorry to part with her, that she promised to stay a week longer.

In the mean time, Beauty could not help reflecting on herself, for the uneasiness she was likely to cause the poor Beast, whom she sincerely loved, and really long'd to see again. The tenth night she spent at her father's, she dreamed she was in the palace garden,
and

and that she saw the Beast extended on the grass-plot, who seemed just expiring, and, in a dying voice, reproached her with ingratitude. Beauty started out of her sleep, and bursting into tears ; am not I very wicked, said she, to act so unkindly to a Beast, that has studied so much, in every thing, to give me pleasure ? Is it his fault if he is so ugly, and has so little sense ? He is kind and good, and that is sufficient. Why could not I consent to marry him ? I should be happier with the monster than my sisters are with their husbands, since it is neither wit, nor a fine person, in a husband, that makes a woman happy ; but virtue, sweetness of temper, and complaisance, and the Beast has all these valuable qualifications. It is true, I do not feel the tenderness of affection for him ; but I find I have the highest gratitude, esteem, and friendship, and I will not make him miserable : were I to be so ungrateful, I should never forgive myself. Beauty having said this, rose, put her ring on the table, and then laid down again ; scarce was she in bed before

before she fell asleep, and when she waked the next morning, she was overjoyed to find herself in the Beast's palace. She put on one of her richest suits to please him, and waited for evening with the utmost impatience; at last the wished-for hour came, the clock struck nine, yet no Beast appeared. Beauty then feared she had been the cause of his death; she ran crying and wringing her hands all about the palace, like one in despair; after having sought for him every where, she recollected her dream, and flew to the canal in the garden, where she dreamed she saw him. There she found the poor Beast stretched out, quite, senseless, and, as she imagined, dead. She threw herself upon him without any dread, and finding his heart beat still, she fetched some water from the canal, and poured it on his head. The Beast opened his eyes, and said to Beauty, you forgot your promise, and I was so afflicted for having lost you, that I resolved to starve myself; but since I have the happiness of seeing you once more, I die satisfied.

No,

No, my dear Beast, said Beauty, you must not die ; live to be my husband ; from this moment I give you my hand, and swear to be none but yours. Alas ! I thought I had only a friendship for you, but the grief I now feel convinces me, that I cannot live without you. Beauty scarce had pronounced these words, when she saw the palace sparkle with light ; and fireworks, instruments of music, and every thing seemed to give notice of some great event, but nothing could fix her attention : she turned to her dear Beast, for whom she trembled with fear ; but how great was her surprise ! the Beast had disappeared and she saw, at her feet, one of the loveliest princes that eye ever beheld ; who returned her thanks for having put an end to the charm, under which he had so long resembled a Beast. Though this prince was worthy of all her attention, she could not forbear asking where the Beast was. You see him at your feet, said the prince : a wicked fairy had condemned me to remain under that shape till a beautiful virgin should consent

consent to marry me : the fairy likewise enjoined me to conceal my understanding ; thus there was only you in the world generous enough to be won by the goodness of my temper, and in offering you my crown, I can't discharge the obligations I have to you. Beauty agreeably surpris'd, gave the charming prince her hand to rise ; they went together into the castle, and Beauty was overjoyed to find, in the great hall, her father and his whole family, whom the beautiful lady, that appeared to her in her dream, had conveyed thither.

Beauty, said this lady, come and receive the reward of your judicious choice ; you have preferred virtue before either wit or beauty, and deserve to find a person in whom all these qualifications are united : you are going to be a great queen, I hope the throne will not lessen your virtue, or make you forget yourself. As to you ladies, said the fairy to Beauty's sisters, I know your hearts, and all the malice they contain : become two statues, yet, under this transformation, still retain your reason.

reason. You shall stand before your sisters palace gate, and be it your punishment to behold her happiness; and it will not be in your power to return to your former state, till you own your faults; but I am very much afraid that you will always remain statues. Pride, anger, gluttony, and idleness are sometimes conquered, but the conversion of a malicious and envious mind is a kind of miracle. Immediately the fairy gave a stroke with her wand, and in a moment all that were in the hall were transported into the prince's dominions: his subjects received him with joy; he married Beauty and lived with her many happy years in perfect happiness, because it was founded on virtue.

SOME



SOME
OBSERVATIONS
ON THE
Real Use and ADVANTAGES
OF
DANCING,

By Mr. LOCKE, the Chevalier DE RAMSAY,
and GIOVANNI ANDREA GALLINI.

“ **N**OTHING, says Mr. Locke, in
“ his Treatise of Education, ap-
“ pears to me to give children so much
“ becoming confidence and behaviour,
“ and so to raise them to the conver-
“ sation of those above their age, as
“ dancing. I think they should be taught
“ to dance as soon as they are capable
“ of learning it; for tho’ this consists
“ only in outward gracefulness of motion
“ yet, I know not how, it gives children
I manly

“ manly thoughts and carriage, more
 “ than any thing.” And again he says,
 “ Dancing being that which gives
 “ graceful motions to all our lives,
 “ and above all things manliness, and
 “ a becoming confidence to young chil-
 “ dren, I think it cannot be learned too
 “ early, after they are once capable of
 “ it: But you must be sure to have a
 “ good master, that knows and can teach
 “ what is graceful and becoming, and
 “ what gives a freedom and easiness to
 “ all the motions of the body. One
 “ that teaches not this, is worse than
 “ none at all; natural awkwardness being
 “ much better than a pish affected pos-
 “ tures, and I think it much more passable
 “ to pull off the Hat, and make a leg,
 “ like an honest country gentleman, than
 “ like an ill fashioned dancing master.
 “ For as for the gigging, and the figures
 “ of a dance, I count it little or nothing
 “ better than as it tends to perfect grace-
 “ ful carriage.”

The Chevalier De Ramsay, author of
 Cyrus's travels, in his plan of education
 for a young prince, says, “ To the study
 of

“ of poetry, should be joined that of the
 “ three arts of imitation. The antients
 “ represented the passions, by gestic, co-
 “ lours and sounds. Xenophon tells us of
 “ of some wonderful effects of the Grecian
 “ dances, and how they moved and ex-
 “ pressed the Passions. We have now
 “ lost the perfection of that art; all that
 “ remains, is only what is necessary to
 “ give a handsome action and airs to a
 “ young gentleman. This ought not to
 “ be neglected, because on the external
 “ figure and appearance depends often
 “ the regard we have to the internal qua-
 “ lities of the mind. A graceful behaviour,
 “ in the house of Lords or Commons, com-
 “ mands the attention of a whole assembly.*

Giovanni Andrea Gallini, Director of
 the dances at the royal theatre in the
 hay-market, London, in his curious treatise
 on that subject lately published *, says,

* In which, to use the words of the author
 of the Review, the reader will find an ex-
 tremely pretty critical treatise upon taste,
 action, and the just representation of
 sentiment and passion.

nothing is more confessed, than that this branch of breeding qualifies persons for presenting themselves with a good grace. To whom can it be unknown that a favourable prepossession at the first sight is often of the highest advantage, and that the power of first impressions is not easily surmountable.

In assemblies, or places of public resort, when we see a person of a genteel carriage or presence, he attracts our regard and liking, whether he be a foreigner or one of this country. At court, even a graceful address, and an air of ease, will more distinguish a man from the crowd, than the richest cloaths that money may purchase; but never can give that air to be acquired only by education.

But of all people in the world, the British would certainly be the most in the wrong not to pay strict regard to this part of education; since none have more conspicuously the merit of figure and person; and it would in them be a sort of ingratitude to nature, who has done so much for them, not to do a little more

more for themselves, in acquiring an accomplishment, the utility of which has been acknowledged in all ages, and in all countries, and especially by the greatest and most sensible men in their own.

As to the Ladies, there is one light in which, perhaps, they would not do amiss to own the practice of this art, besides that of mere diversion or improvement of their deportment: it is that of its being highly serviceable to their health, and to what it can never be expected they should be indifferent about, their beauty, it being the best and surest way of preserving or even giving it to their whole person.

It is in history a settled point, that beauty was no where more flourishing, than among such people as cultivated and encouraged exercise, especially in the fair sex. The various provinces and governments in Greece all agreed, some in a less, some in a greater degree, in making exercise a point of female education. The Spartans carried this to perhaps an excess, since the training of the children of that sex, hardly yielded to that of the male in laboriousness and fatigue. Be this confessed to be an extreme

treme ; but then it was in some measure compensated by its being universally allowed, that the Spartan women owed to it that beauty in which they excelled the rest of the Grecian women, who were themselves held in that point preferable to the rest of the world. But as the best habit of body is ever inseparable from the greatest perfection of beauty, of which its possessor is susceptible it very naturally followed, that the good plight to which exercise brought and preserved the females, gave also to their shape that delicacy and suppleness, and to their motion that graceful agility, which characterize the Grecian beauties, and distinguish them for that nymph-stile of figure, which we to this day admire in the description of their historians, of their poets, or in the representations that yet remain to us in their statues, or other monuments of antiquity.

We find that the chace, their foot races, and more especially dancing, principally composed the amusement of the young ladies of Greece ; no maxim ever
more

more practically prevailed than that sloth and inactivity was equally the parent of diseases of the body, as of vices of the mind, agreeable to which, one of the greatest physicians now in Europe, the celebrated Tronchin, while at Paris, vehemently declaimed against this false delicacy and aversion to exercise; from which the ladies, especially of the higher rank of life, derived their bad habits of body, their pale colour, with all the principles of weakness, and of a puny diseased constitution, which they necessarily entail on their innocent children, thence it was that he condemned the using of oneself too much to coaches, or chairs, which he observed, lowers the spirits, thickens the humours, numbs the nerves, and cramps the liberty of circulation.

Considering the efficacy of exercise, and that fashion has abolished, or at least confined among a very few, the more robust methods of amusement, it can hardly be excused to neglect cultivating an art so innocent and so agreeable as that of dancing; and it at once unites in itself the three great ends of bodily improvement

improvement, of diversion, and of healthy exercise.

Certainly those of the fair sex, who use exercise, will, in their exemption from a depraved or deficient appetite, in the freshness or in the glow of their colour, in the firmness of their make, in the advantages to their shape, in the goodness in general of their constitution, find themselves not ill repaid for conquering any ill habit of false delicacy and sloth, to which so many, otherwise fine young ladies, owe the disorders of their stomach, their pale sickly hue, and that languid state of health, which must interrupt all their pleasures, and even endanger their lives. These are neither strain'd or far fetch'd consequences.

Dancing not only furnishes the fair sex, (whose sphere of exercise is naturally more confined than that of the men,) with a salutary amusement, but gives them the best opportunity of displaying their native graces; and where only the gentlest exercise is requisite, the minuet offers itself with the greatest effect, and when elegantly executed, forms one of the most agreeable

able fights either in private or public assemblies.

There is no specifying rules for attaining the art of dancing, because almost every individual learner requires different instructions.

But there is one point of great importance to all the ladies, especially, which is ever strictly recommended in teaching the minuet, but which, in fact, like most of the other graces of that dance, extends to other occasions of appearance in life. This point is the easy and noble port of the head: many very pretty ladies lose much of the effect of their beauty, and of the power of the first impressions, as they enter a room or public assembly, by a vulgar or improper carriage of the head; either poking the neck, or stooping the head, or in the other extreme of holding it up too stiff, on the mama's perpetually teizing remonstrance of *hold up your head, Miss*; without considering that merely bridling, without the easy grace of a free play, is a worse fault than that of which she would have been corrected.

Certainly, nothing can give a more
noble

noble air to the whole person, than the head finely set, and turning gracefully with every natural occasion for turning it, without affectation, or stiffly pointing the chin, as if to show which way the wind sets.

It should also be recommended to the dancers of the minuet, ever to have an expression of that sort of gaiety and cheerfulness in the countenance, which will give it even an amiable and noble frankness. Nothing can be more out of character, or even displeasing, than a froward or even too pensive look. There may be a sprightly vacancy, an openness in the face, without the least tincture of any indecent air of levity ; as there may be a captivating modesty, without any of bashfulness, which arises either from low breeding, or no breeding at all.

T H E



THE
ART of DANCING,
WITH
DIRECTIONS for DRESS,
A P O E M.

Inscrib'd to the Right Hon. the Lady
FANNY FIELDING.

CANTO I.

IN the smooth dance to move with grace-
ful mien,
Easy with care, and sprightly tho' serene,
To mark th' instructions echoing strains convey,
And with just steps each tuneful note obey,
I teach ; be present all ye sacred Choir,
Blow the soft flute, and strike the sounding lyre ;
When *Fielding* bids, your kind assistance bring,
And at her feet the lowly tribute fling ;
Oh may her eyes (to her this verse is due)
What first themselves inspir'd vouchsafe to view !
Hail

'Hail loveliest art ! that can'st all hearts insnare,
 And make the fairest still appear more fair.
 Beauty can little execution do,
 Unless she borrows half her arms from you ;
 Few, like *Pygmalion*, doat on lifeless charms,
 Or care to clasp a statue in their arms ;
 But breasts of flint must melt with fierce desire,
 When art and motion wake the sleeping fire :
 A *Venus*, drawn by great Appelles' hand,
 May for a while our wond'ring eyes command,
 But still, tho' form'd with all the pow'rs of art,
 The lifeless piece can never warm the heart ;
 So a fair nymph, perhaps, may please the eye,
 Whilst all her beauteous limbs inactive lie,
 But when her charms are in the dance displayed,
 Then ev'ry heart adores the lovely maid :
 This sets her beauty in the fairest light,
 And shews each grace in full perfections bright ;
 Then, as she turns around, from ev'ry part,
 Like porcupines she sends a piercing dart ;
 In vain alas ! the fond spectator tries
 To shun the pleasing dangers of her eyes,
 For, *Partbian* like, she wounds as sure behind,
 With flowing curls, and ivory neck reclin'd :
 Whether her steps the Minuet's mazes trace,
 Or the slow Louvre's more majestic pace,
 Whether the Rigadoon employs her care,
 Or sprightly Jigg displays the nimble fair,
 At every step new beauties we explore,
 And worship now, what we admir'd before :
 So when *Aeneas* in the *Tyrian* grove,
 Fair *Venus* met, the charming queen of Love,

The

The beauteous Goddeſs whiſt unmov'd ſhe ſtood,
Seem'd ſome fair nymph, the guardian of the
wood,

But when ſhe mov'd, at once her heav'nly mien,
And graceful ſtep confeſs bright Beauty's queen,
New glories o'er her form each moment riſe,
And all the Goddeſs opens to his eyes.

Now haſte, my Muſe, purſue thy deſtin'd way,
What dreſſes beſt become the dancer, ſay,
The rules of dreſs forget not to impart,
A leſſon previous to the dancing art.

The ſoldier's ſcarlet glowing from afar,
Shews that his bloody occupation's war;
Whiſt the lawn band, beneath a double chin,
As plainly ſpeaks divinity within;
The milkmaid ſafe thro' driving rains and ſnows,
Wrap'd in her cloak, and prop'd on pattens goes;
While the ſoft belle immur'd in velvet chair,
Needs but the ſilken ſhoe, and truſts her boſom
bare:

The woolly drab, and Engliſh broad-cloth warm,
Guard well the horſeman from the beating ſtorm,
But load the dancer with too great a weight,
And call from every pore the dewy ſweat;
Rather let him his active limbs diſplay
In camblet thin, or gloſſy paduaſoy
Let no unwieldy pride his ſhoulders preſs,
But airy, light, and eaſy be his dreſs;
Thin be his yielding ſoal, and low his heel,
So ſhall he nimbly bound, and ſafely wheel.

But let not precepts known my verſe prolong,
Precepts which uſe will better teach than ſong;

For why should I the gallant spark command,
 With clean white gloves to fit his ready hand ?
 Or in his fobb enlivening spirits wear,
 And pungent salts to raise the fainting fair ?
 Or hint, the sword that dangles at his side,
 Should from its silken bondage be unty'd ?
 Why should my lays the youthful tribe advise,
 Lest snowy clouds from out their wigs arise :
 So shall their partners mourn their laces spoil'd,
 And shining silks with greasy powder soil'd ?
 Nor need I, sure, bid prudent youths beware,
 Lest with erected tongues their buckles stare,
 The pointed steel shall oft their stockings rend
 And oft th' approaching petticoat offend.

And now, ye youthful fair, I sing to you,
 With pleasing smiles my useful labours view ;
 For you the silkworms fine wrought webs display,
 And lab'ring spin their little lives away,
 For you bright gems with radiant colours glow,
 Fair as the dyes that paint the heavn'ly bow,
 For you the sea resigns its pearly store,
 And earth unlocks her mines of treasur'd ore ;
 In vain yet Nature thus her gifts bestows,
 Unless yourselves with art those gifts dispose,
 Yet think not, nymphs, that in the glitt'ring ball,
 One form of dress prescrib'd can suit with all ;
 One brightest shines when wealth and art combine
 To make the finish'd piece compleatly fine ;
 When least adorn'd, another steals our hearts,
 And rich in native beauties, wants not arts ;
 In some are such resistless graces found,
 That in all dresses they are sure to wound ;

Their

Their perfect forms all foreign aids despise,
And gems but borrow lustre from their eyes.

Let the fair nymph in whose plump cheeks are
seen

A constant blush, be clad in chearful green;
In such a dress the sportive sea-nymphs go;
So in their grassy bed fresh roses blow:
The lass whose skin is like the helle brown,
With brighter yellow should o'ercome her own
While maids grown pale with sickness or despair,
The sable's mournful dye should chuse to wear;
So the pale moon still shines with purest light
Cloath'd in the dusky mantle of the night.

But far from you be all those treach'rous arts,
That wound with painted charms unwary hearts;
Dancing's a touchstone that true beauty tries,
Nor suffers charms that nature's hand denies:
Tho' for a while we may with wonder view
The rosy blush, and skin of lovely hue,
Yet soon the dance will cause the cheeks to glow,
And melt the waxen lips, and neck of snow;
So shine the fields in icy fetters bound,
Whilst frozen gems bespangle all the ground,
Thro' the clear crystal of the glitt'ring snow:
With scarlet dye the blushing hawthorns glow;
O'er all the plains unnumber'd glories rise,
And a new bright creation charms our eyes;
Till *Zephyr* breathes, then all at once decay
The splendid scenes, their glories fade away,
The fields resign their beauties not their own
And all their snowy charms run trickling down.

Dare I in such momentous points advise,
 I should condemn the hoop's enormous size:
 Of ills I speak by long experience found,
 Oft have I trod th' immeasurable round,
 And mourn'd my shins bruis'd black with
 many a wound.

Nor shou'd the tighten'd stays, too straitly lac'd,
 In whale-bone bondage gall the slender waist
 Nor waving lappets shou'd the dancing fair,
 Nor ruffles edg'd with dangling fringes wear;
 Oft all the cobweb ornaments catch hold
 On the approaching button rough with gold,
 Nor force, nor art can then the bonds divide,
 When once th' intangled Gordian knot is ty'd.
 So the unhappy pair, by *Hymen's* pow'r
 Together join'd in some ill-fated hour,
 The more they strive their freedom to regain,
 The faster binds th' indissoluble chain.

Let each fair maid, who fears to be disgrac'd,
 Ever be sure to tie her garters fast,
 Lest the loos'd string, amidst the public ball,
 A wish'd-for prize to some proud fop should fall,
 Who the rich treasure shall triumphant shew,
 And with warm blushes cause her cheeks to glow.
 But yet, (as fortune by the self-same ways
 She humbles many, some delights to raise)
 It happen'd once, a fair illustrious dame
 By such neglect acquir'd immortal fame.
 And hence the radiant Star and Garter blue
Britannia's noble grace, if fame says true:
 Hence still *Plantagenet*, thy beauties bloom,
 Tho' long since moulder'd in the dusky tomb,

Still

Still thy lost Garter is thy sovereign's care,
And what each royal breast is proud to wear.

But let me now my lovely charge remind,
Lest they forgetful leave their fans behind;
Lay not, ye fair, the pretty toy aside,
A toy at once display'd for use and pride,
A wond'rous engine, that by magic charms,
Cools your own breasts, and ev'ry other's warms.
What daring bard shall e'er attempt to tell
The pow'rs, that in this little weapon dwell?
What verse can e'er explain its various parts
Its num'rous uses, motions, charms and arts?
Its painted folds, that oft extended wide,
Th' afflicted fair one's blubber'd beauties hide,
When secret sorrows her sad bosom fill,
If *Strephon* is unkind, or *Shock* is ill:
Its sticks, on which her eyes dejected pore,
And pointing fingers number o'er and o'er;
When the kind virgin burns with secret shame,
Dies to consent, yet fears to own her flame;
Its shake triumphant, its victorious clap,
Its angry flutter, and its wanton tap?

Forbear, my muse, th' extensive theme to sing,
Nor trust in such a flight thy tender wing;
Rather do you in humble lines proclaim,
From whence this engine took its form and name,
Say from what cause it first deriv'd its birth,
How form'd in heaven, how thence deduc'd to
earth.

Once in *Arcadia*, that fam'd seat of love,
There liv'd a nymph, the pride of all the grove,
A lovely nymph, adorn'd with ev'ry grace,
An easy shape, and sweetly-blooming face;

Fanny the damsel's name, as chaste as fair,
 Each virgin's envy, and each swain's despair;
 To charm her ear the rival shepherds sing,
 Blow the soft flute, and wake the trembling string,
 For her they leave their wand'ring flocks to rove,
 Whilst *Fanny's* name resounds thro' ev'ry grove,
 And spreads on ev'ry tree, inclos'd in knots of
 love,

As *Fielding's* now, her eyes all hearts inflame
 Like her in beauty, as alike in name.

'Twas when the summer sun, now mounted
 high,

With fiercer beams had scorch'd the glowing sky,
 Beneath the covert of a cooling shade,
 To shun the heat, this lovely nymph was lay'd;
 The sultry weather o'er her cheeks had spread
 A blush that added to their native red,
 And her fair breast, as polish'd marble white,
 Was half-concealed, and half-expos'd to sight:
Æolus the mighty God, whom winds obey,
 Observ'd the beauteous maid, as thus she lay,
 O'er all her charms he gaz'd with fond delight,
 And suck'd in poison at the dang'rous sight,
 He sighs, he burns, at last declares his pain;
 But still he sighs, and still he woos in vain
 The cruel nymph, regardless of his moan,
 Minds not his flame, uneasy with her own;
 But still complains, that he who rul'd the air
 Wou'd not command one *Zephyr* to repair
 Around her face, nor gentle breeze to play
 Thro' the dark glade to cool the sultry day;
 By love incited, and the hopes of joy,
 Th' ingenious God contriv'd this pretty toy.

With

With gales incessant to relieve their flame ;
And call'd it *Fan*, from lovely *Fanny's* name.

C A N T O II.

NOW see prepar'd to lead the sprightly
dance,
The lovely nymphs, and well-dress'd youths
advance ;

The spacious room receives its jovial guest,
And the floor shakes with pleasing weight oppress :
Thick rang'd on ev'ry side, with various dyes
The fair in glossy silks our sight surprize :
So, in a garden bath'd with genial show'rs,
A thousand sorts of variegated flow'rs
Jonquills, carnations, pinks, and tulips rise,
And in a gay confusion charm our eyes.
High o'er their heads, with num'rous candles
bright,

Large sconces shed their sparkling beams of light,
Their sparkling beams that still more brightly glow,
Reflected back from gems, and eyes below :
Unnumber'd fans to cool the crowded fair
With breathing *Zephyrs* move the circling air,
The sprightly fiddle, and the sounding lyre,
Each youthful breast with gen'rous warmth inspire
Fraught with all joys the blissful moments fly,
Whilst music melts the ear and beauty charms
the eye.

Now let the youth, to whose superior place
It first belongs the splendid ball to grace,
With humble bow, and ready hand prepare,
Forth from the crowd to lead his chosen fair ;

The

The fair shall not his kind request deny,
But to the pleasing toil with equal ardour fly.

But stay, rash pair, nor yet untaught advance,
First hear the muse, ere you attempt to dance:
By art directed o'er the foaming tide
Secure from rocks the painted vessels glide,
By art the chariot scours the dusty plain,
Springs at the whip, and bears the strait'ning rein;
To art our bodies must obedient prove,
If e'er we hope with graceful ease to move,

Long was the dancing art unfixt, and free,
Hence lost in error, and uncertainty,
No precepts did it mind or rules obey,
But ev'ry master taught a diff'rent way;
Hence ere each new-born dance was fully try'd,
The lovely product ev'n in blooming dy'd,
Thro' various hands in wild confusion tost,
Its steps were alter'd, and its beauties lost;
'Till *Fuillet*, the pride of *Gallia*, rose
And did the dance in characters compose,
Each lovely grace by certain marks he taught
And ev'ry step in lasting volumes wrote:
Hence o'er the world this pleasing art shall spread,
And ev'ry dance in ev'ry clime be read,
By distant masters shall each step be seen,
Tho' mountains rise, and oceans roar between;
Hence with her sister arts, shall Dancing claim
An equal right to universal fame,
And *Isaac's* rigadoon shall live as long,
As *Raphael's* painting, or as *Virgil's* song.
Wise nature ever, with a prudent hand,
Dispenses various gifts to ev'ry land,

To ev'ry nation frugally imparts,
 A genious fit for some peculiar arts;
 To trade the *Dutch* incline, the *Swiss* to arms,
 Music and verse are soft *Italia's* charms;
Britannia justly glories to have found
 Lands unexplor'd, and sail'd the globe around;
 But none will sure presume to rival *France*,
 Whether she forms, or executes the dance;
 To her exalted genius 'tis we owe
 The sprightly Rigadoon and Louvre flow,
 The Boree, and Courant unpractis'd long,
 Th' immortal Minuet, and the smooth Bretagne,
 With all those dances of illustrious fame,
 Which from their native country take their name.
 With these let ev'ry ball be first begun,
 No country-dance intrude 'till these are done.

Each cautious bard, ere he attempts to sing,
 First gently flutt'ring tries his tender wing,
 And if he finds that with uncommon fire
 The Muses all his raptur'd soul inspire,
 At once to heav'n he soars in lofty odes,
 And sings alone of heroes and of gods;
 But if he trembling fears a flight so high,
 He then descends to softer elegy,
 And if in elegy he can't succeed,
 In pastoral he still may tune the oaten reed:
 So shou'd the dancer, ere he tries to move,
 With care his strength, his weight and genius
 prove;
 Then, if he finds kind nature's gifts impart
 Endowments proper for the dancing art,

If in himself he feels together join'd,
 An active body and ambitious mind,
 In nimble Rigadoons he may advance,
 Or in the Louvre's slow majestic dance ;
 If these he fears to reach, with easy pace
 Let him the Minuet's circling mazes trace :
 Is this too hard ? this too let him forbear,
 And to the country dance confine his care.

Wou'd you in dancing ev'ry fault avoid,
 To keep true time be your first thoughts em-
 ploy'd ;

All other errors they in vain shall mend,
 Who in this one important point offend ;
 For this, when now united hand in hand
 Eager to start the youthful couple stand,
 Let them a while their nimble feet restrain :
 And with soft taps beat time to ev'ry strain :
 So for the race prepar'd two courfers stand,
 And with impatient pawings spurn the sand.

In vain a master shall employ his care,
 Where nature once has fix'd a clumsy air ;
 Rather let such, to country sports confin'd,
 Pursue the flying hare, or tim'rous hind :
 Nor yet, while I the rural Squire despise,
 A mien effeminate wou'd I advise ;
 With equal scorn I wou'd the fop deride,
 Nor let him dance,—but on the woman's side.

And you, fair nymphs, avoid with equal care,
 A stupid dulness, and a coquet air,
 Neither with eyes, that ever love the ground,
 Asleep, like spinning tops, run round and round,
 Nor yet with giddy looks, and wanton pride,
 Stare all around, and skip from side to side.

Tru

True dancing, like true wit, is best exprest
 By nature only to advantage drest;
 'Tis not a nimble bound, or caper high,
 That can pretend to please a curious eye,
 Good judges no such tumblers tricks regard,
 Or think them beautiful because they're hard

'Tis not enough, that ev'ry stander-by
 No glaring errors in your steps can spy,
 The dance and music must so nicely meet,
 Each note shou'd seem an echo to your feet;
 A nameless grace must in each movement dwell,
 Which words can ne'er express, or precepts tell,
 Not to be taught, but ever to be seen
 In *Flavia's* air, and *Cloe's* easy mien:
 'Tis such an air that makes her thousands fall,
 When *Fielding* dances at a birth-night ball;
 Smooth as *Camilla* she skims o'er the plain,
 And flies like her thro' crowds of heroes slain.

Now when the Minuet oft repeated o'er,
 (Like all terrestrial joys) can please no more,
 And ev'ry nymph, refusing to expand
 Her charms declines the circulating hand;
 Then let the jovial county dance begin,
 And the loud fiddles call each straggler in:
 But ere they come, permit me to disclose,
 How first, as legends tell, this pastime rose.

In antient times (such times are now no more)
 When *Albion's* crown illustrious *Arthur* wore,
 In some fair op'ning glade each summer's night,
 Where the pale moon diffus'd her silver light,
 On the soft carpet of a grassy field,
 The sporting Fairies their assemblies held:

Some

Some lightly tripping with their pigmy queen
 In circling ringlets mark'd the level green,
 Some with soft notes bid mellow pipes resound,
 And music warble thro' the groves around,
 Oft lonely shepherds by the forest side,
 Belated peasants oft their revels spy'd,
 And home returning o'er their nut-brown ale,
 Their guest diverted with the wond'rous tale.
 Instructed hence throughout the British Isle,
 And fond to imitate the pleasing toil,
 Round where the trembling may-pole's fix'd on
 high,

And bears its flow'ry honours to the sky,
 The ruddy maids, and sun-burnt swains resort,
 And practise ev'ry night the lovely sport ;
 On ev'ry side the Æolian artists stand,
 Whose active elbows swelling winds command,
 The swelling winds harmonious pipes inspire,
 And blow in ev'ry breast a gen'rous fire.

Thus taught, at first the country dance began,
 And hence to cities and to courts it ran,
 Succeeding ages did in time impart
 Various improvements to the lovely art ;
 From fields and groves to palaces remov'd,
 Great ones the pleasing exercise approv'd ;
 Hence the loud fiddle, and shrill trumpets sounds
 Are made companions of the dancer's bounds
 Hence gems, and silks, brocades, and ribbons join,
 To make the ball with perfect lustre shine.

F I N I S.

